

KJV vs. Joseph Smith

A Scriptural Refutation of Mormonism



DAVID MICHAEL CURTIS



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by David Michael Curtis

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A Note to the Reader Regarding the Second Edition: To make the Sentinel GPT series easier to navigate, the foundational content previously included in all 52 books has been removed from this specific edition. That shared material has been consolidated into a standalone volume: [The Loud Cry: Babylon is Fallen, Come Out of Her My People](#), which I highly recommend reading at least once. By moving that material, this newly updated edition makes room for fresh, targeted sections designed to significantly sharpen the book's focus.

About the Author

Amazon.com Author Page ([CLICK HERE](#)) :
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David Michael Curtis has spent decades building one of the largest interconnected independent Christian libraries in modern publishing. His work spans theology, biblical fiction, history, constitutional studies, marriage, and health, with more than one hundred and forty published books across Kindle and Audible.

Rooted in intensive topical study of the King James Bible, his writing is built upon a unified framework designed to examine Scripture through direct verse comparison rather than denominational tradition. His theological works and novels operate together as one connected body of material, carrying readers from systematic Bible study into fictional narratives that explore faith, persecution, culture, and discipleship across both ancient and modern worlds.

Through this lifelong project, David's goal has remained consistent: to create books that challenge readers to examine the Scriptures carefully, think deeply about their faith, and follow the biblical text wherever it leads.

Mr. David Michael Curtis's theological and nonfiction works on Kindle and Audible include:

- [**The Topical Bible Studies \(KJV\) Encyclopedia \(10 Volumes\)**](#)
- [**The Godhead: Father, Son, and Holy Ghost Series \(4 Books\)**](#)
- [**Jesus Christ: Prophet, Priest, and King Series \(5 Books\)**](#)
- [**The KJV vs. Institutional Churches Series \(18 Books\)**](#)
- [**The Eschatology \(End Times\) Series \(11 Books\)**](#)
- [**The Foundations of the Faith Series \(8 Books\)**](#)
- [**The Two Covenants Series \(9 Books\)**](#)
- [**The Marriage Handbook Series \(5 Books\)**](#)
- [**The U.S. Constitution: Our Common Ground \(4 Books\)**](#)
- [**Encyclopedia of Diet, Health and Natural Remedies \(9 Volumes\)**](#)
- [**The Signature Collection: Stand-Alone Biblical Studies \(12 book series\)**](#)

In addition to these studies, his published fiction catalog includes:

- [**The 1st Century House Churches Saga \(13 Novels\)**](#)
- [**The 21st Century House Churches Series \(13 Novels\)**](#)
- [**The Called-Out House Church Theological Thriller Series \(8 Novels\)**](#)
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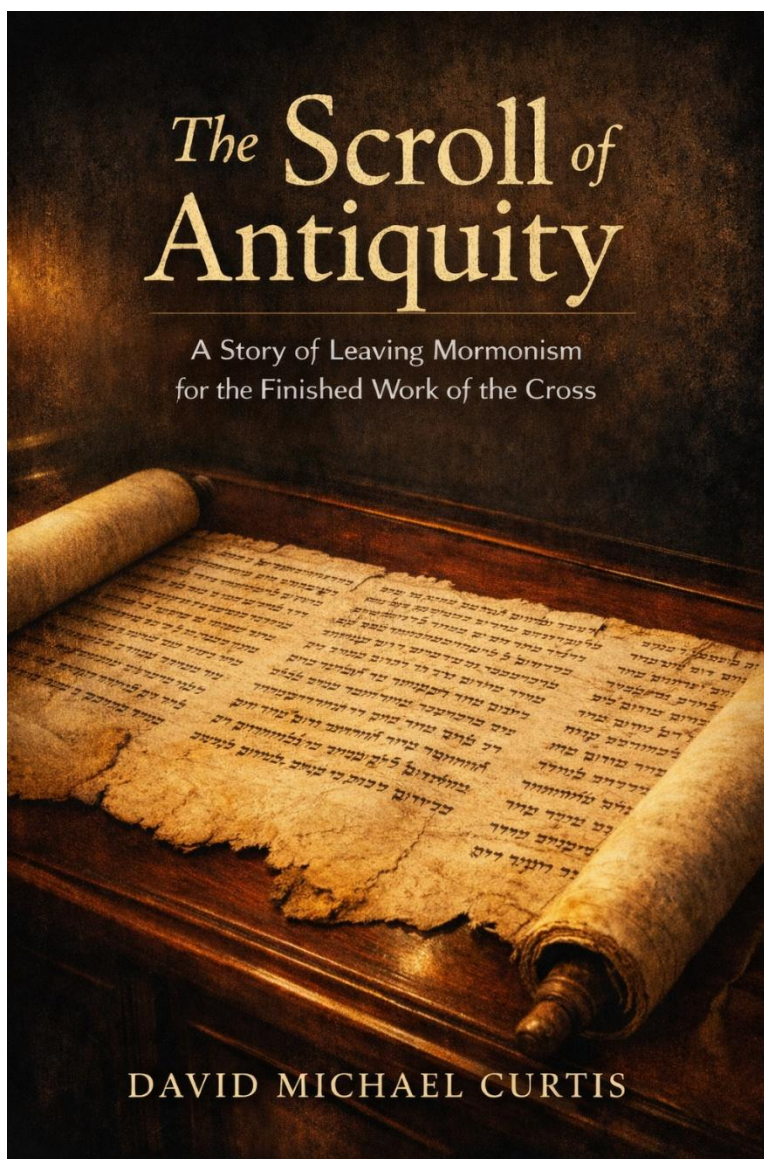


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Introduction



The Plowboy's Promise

William Tyndale was the instrument used by God to forge the English Bible. He was a master linguist, fluent in a multitude of ancient and dead languages, yet he refused to hoard this treasure for his academic peers. Because he dared to translate the scriptures into the common tongue, he was hunted by religious authorities across Europe, locked in a cold prison cell for eighteen months, and ultimately burned at the stake. He sacrificed his blood to break the monopoly of an institutional church that sought to keep the common man dependent on the priesthood. Tyndale consumed his own life to ensure the path to God remained visible to every eye.

This vision for total accessibility crystallized during a heated dispute with a titled doctor of the church. In that defining moment, Tyndale vowed that if God spared his life, he would cause a boy driving the plow to know more of the scripture than the priests themselves. Notice the precise nature of the promise. Tyndale did not vow to teach the farm boy Greek or Hebrew syntax; he promised to give the boy the scripture in his native tongue. Tyndale understood a fundamental reality: with a finished English translation in hand, the working man would never need dead languages to possess the full counsel of God.

It is the difference between a scholar studying the chemical formula of bread, and a hungry man who simply eats the loaf and lives. A scholar can map the exact proteins and carbohydrates of wheat upon a chalkboard, yet still starve to death. The plowboy eats the bread, gains strength, and goes to work in the field.

Centuries later, the quiet proof of Tyndale's wager still walks the earth. Consider a mind shaped by merely a sixth-grade education—a background the academic world naturally discards as unlearned and irrelevant. Yet, simple, relentless engagement with the open pages of the English Bible has allowed that same humble background to produce dozens of written works that challenge conventional worldly wisdom. It is not natural intellect that unlocks the text, but the Spirit of truth witnessing through the text itself. It quietly proves that a humble believer needs no university degree to handle the word of God.

This does not mean every teacher is dishonest or that every academic tool is entirely useless. Many sincere men have labored intensely to help others understand the Bible. But sincerity does not guarantee accuracy, and even well-meaning systems can quietly place blinders on the human eye.

The Echo Chamber

Today, any believer with enough money can purchase a massive digital library for any major denomination from the leading Bible software companies. For a few thousand dollars, a student instantly possesses hundreds of books, a highly curated set of lexicons, Greek dictionaries, and endless commentaries.

By simply selecting a specific theological tradition, that digital library becomes an immediate echo chamber. It creates a kind of tunnel vision, entirely shaped by a denomination's established systematic theology. The library reinforces the exact same core ideas, written by credentialed men who earned their degrees from universities teaching those exact perspectives. A man will have

endless sources to quote, providing his sermons or debates with heavy academic weight. Yet, if he purchases a different library from a rival denomination, he can present the exact opposite theology with the very same level of scholarly backing.

In practice, a doctrinal system is easily supported when the sources used are already heavily aligned with its conclusions. Both sides of the theological aisle possess an impenetrable wall of scholarly backing. Both sides boast impressive names, trusted lexicons, deep Greek definitions, and long strings of initials after their names.

Five hundred years ago, Martin Luther stood at the Diet of Worms and pointed out that these different councils of men "have often erred and contradicted themselves." He bound his conscience only to the plain Word of God. That same reality remains true today. Opposing sides teach the exact same rules of interpretation and use a similar scientific method to dissect the Bible—commonly called expository preaching—yet they arrive at completely contradictory conclusions. When the identical academic method consistently produces opposite truths, the method itself can no longer be trusted as the final authority.

The issue is not the intelligence or the sincerity of the men using these tools. The issue lies in the limits of the method itself. Education is not the enemy, but darkness falls the moment education replaces direct, unfiltered engagement with the text.

The Arithmetic of Harmony

To step outside the echo chamber, a student must return to a foundation built purely on the plain English text. The journey of a true topical student often begins in obscurity. In 1993, one such nineteen-year-old student began a relentless pursuit of the truth using only a *Strong's Exhaustive Concordance*. For six years, he studied by forcefully flipping back and forth through the pages of physical scripture. The work was so intense that he wore out the bindings of eleven leather-bound Bibles, averaging a ruined, torn spine every six to nine months. Eventually, it required seven layers of duct tape just to hold the final book together long enough to keep reading.

Later years brought the transition to simple software, accelerating the ability to move between verses without destroying physical pages. Yet even with modern technology, the workspace must remain intentionally sparse. The tools of the trade are strict: the King James Bible, *Nave's Topical Bible*, the *Treasury of Scriptural Knowledge*, *Strong's Concordance*, and *Torrey's Topical Textbook*. There are no tabs open to modern commentaries. There are no theological dictionaries carrying the heavy slant of their respective denominations. By leaving the opinions of men out of the room, the student stays clear of the echo chamber and lets the text speak for itself.

This approach rests entirely on finding textual harmony. It begins with reading entire books of the Bible—such as Romans, Galatians, or Hebrews—from start to finish in a single sitting. But reading straight through is only the first step. When studying a book like Romans, the text must be broken down into as many major topics as possible. Every verse related to a specific topic is gathered, and the verses are read together until their shared meaning becomes clear and consistent.

This method is vital when reading the Apostle Paul. Many readers struggle to track his logic, but his writings become much easier to follow once his rhythm is recognized. Paul frequently packs several distinct, three-to-seven-word phrases into a single verse. The original Greek manuscripts did not contain the modern periods, commas, or verse divisions we rely on today. Because later men added the punctuation, readers blindly assume the phrasing is perfectly structured. Instead of reading a verse as one long, unbroken thought, it must be viewed as several distinct ideas packed tightly together. When studied topically—gathering everything Paul said on a single subject like faith or the law—his actual message clears like fog lifting off a road.

The guiding principle is absolute: *never build a doctrine on an isolated phrase*. Gather everything the Scripture says on the matter, and let the whole truth establish the doctrine.

Once a topic is exhausted within a single book, the scope expands to all of Paul's writings. This multiplies the number of verses, yet the standard remains unchanged: every verse must harmonize. From there, the study expands again to include the four Gospels, bringing the student face-to-face with the central doctrinal questions of the human condition.

Do we actually keep all of His commandments? Are we infused with a grace that helps us live as flawlessly as the Father in heaven, or are we simply counted as righteous through faith? Is Jesus the only man in history to perfectly keep the law, with His absolute obedience credited to our account? Or must we be infused with righteousness, striving to achieve that perfect obedience ourselves? This core divide—imputed versus infused righteousness—was the very earthquake that ignited the Reformation.

The Tumblers of the Lock

Students at Bible universities spend years learning a method of interpretation called hermeneutics. While there is no harm in the academic study of the text, the way it is widely practiced falls drastically short. It fails because the most critical rule of interpretation is usually missing: *gather every verse in the Bible on a given topic before reaching a conclusion*.

In standard practice, hermeneutics often begins with a single verse instead of the full set of verses on a topic. To understand the danger of this, imagine a combination lock on a heavy steel vault. If a lock has only one tumbler, a thief has a one-in-ten chance of guessing the combination and cracking the safe. But true topical Bible study requires aligning every verse on a subject—sometimes forty or more. If you face a combination lock with forty tumblers, the mathematical odds of unlocking it by accident become astronomical.

If a method is missing those forty tumblers and is instead built entirely on isolating a single verse, the lock remains firmly closed. No matter how much a scholar dissects that one verse using historical context, cultural background, or linguistic roots, he is still working with a single tumbler. He may speak with fierce authority, but the vault remains shut.

This is the fatal flaw of modern expository teaching. The standard method is to read one verse in isolation, after which the congregation closes their Bibles to listen to a forty-five-minute message. The theologian uses hermeneutics to interpret that single verse while it sits entirely separated from

the rest of Scripture. This is exactly why ten theologians from ten different denominations can sit in a single room, use the exact same hermeneutical rules, and teach ten completely different things. They are all staring at the same single tumbler, but turning it in different directions based on the traditions of their fathers. Only when every verse on the topic is aligned do the tumblers finally click into place.

Word studies suffer from the same isolation. A student might consult a Greek dictionary as a starting point, but resting on those definitions as final authority is a trap. The secular Romans and Greeks of the first century used the exact same words found in the New Testament, but relying on how the ancient, pagan world defined those words is entirely insufficient. Jesus and the apostles took the common Greek of the Mediterranean and infused it with a distinct, kingdom-level meaning.

If a theology is built using standard Roman definitions, it will inevitably mutate into a different religion than the one Jesus taught. The true method is to look up the definition, lay the dictionary on the shelf, and walk away. The student must then trace how Paul used that exact word across all his epistles, and how Jesus used it in the Gospels. Context, not a secular dictionary, defines the truth.

Topical study is an order of operations. It is a form of spiritual arithmetic. When gathering forty verses on the subject of faith, a student will find both positive commands and negative constraints. Some verses will say “believe.” Others will demand “obey.” The method is simply to add the positive statements and subtract the negative constraints. When read together without denominational pressure, they do not contradict; they explain each other. The text harmonizes from the simplest statements to the most complex.

Running the Gauntlet

This method of independence scales outward into a vast library of fifty-two volumes, easily identified by a distinct mark: a medieval knight holding a Bible and a sword. Because the resources used carry no commentary and no denominational bias, the student is not beholden to what a church father wrote or what a modern personality demands. There is no reason to remain dependent on a curated academic circle when the tools to find the truth are already available.

Navigating this library is designed to be a steady, unburdened journey. The architecture of the series is built to guide a reader through one hundred summary answers in approximately ninety minutes. As the foundation is laid, the student simply notes the number of any question that challenges the conscience. From the summaries in Part I, the reader can move directly to the Comprehensive Answers in Part II for a deeper dive. The subsequent sections offer Fireside Chats that bring doctrine to life through narrative, Topical Bible Studies that show the verses harmonizing in real-time, and a Defense section to address common objections.

By committing just two hours a week, a devoted reader can complete all fifty-two volumes in a single year. Through Kindle Unlimited and Audible Plus, this truth remains accessible to the average family without the crushing weight of heavy retail charges. It provides a practical education in the plain English text that easily rivals a traditional university degree.

Elite scholars will continue to boast of their advanced degrees and their mastery of ancient Greek. Yet, they will quickly find themselves outpaced by anyone who faithfully applies this simple method. Because Tyndale finished the exhausting work centuries ago, the modern reader does not need to dig through the dirt of dead languages to uncover the gold. He already holds the minted coin in his hand. While the academic expert obsessively dissects the text, the believing man simply consumes the plain English Bible as his daily bread. The scholar is left holding an empty formula, while the humble plowboy is fed, strengthened, and ready for the field.

Ephesians 6:13-18 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

The question is now simple: will you test this for yourself, or remain where you are?



The Mechanics of Spiritual Alignment

When a vehicle first rolls off the assembly line, the wheels rest in perfect harmony. The chassis is balanced, and the steering column is calibrated to travel in a straight line without effort. But as a driver navigates the fractured asphalt of the world, the machine takes a beating. It hits potholes, strikes hidden curbs, and endures the relentless friction of the journey. Slowly, imperceptibly at first, the alignment begins to shift.

The driver may not notice the change immediately. Soon, however, the steering wheel begins to fight the hands that hold it. If the grip relaxes for even a fraction of a second, the car pulls sharply to the right or drifts lazily to the left. Instead of holding the clear path set before it, the heavy machinery seeks the ditch.

When the New Testament first emerged, it arrived during a volatile era. Just before the destruction of Jerusalem, the absolute foundation of the faith was laid in stone and blood. As apostles like Paul and Peter faced their impending martyrdoms, they did not leave behind a rough draft or an experimental prototype. They drafted a final will and testament for the early believers. The house church model inherited through their letters was a finished mechanism, calibrated by the Holy Spirit to navigate the worst storms of human history.

This original model drove down the straight and narrow way with flawless alignment. There was no need for the massive institutional structures, the dense academic jargon, or the professional religious class that dominates the modern stage. The apostles left behind a system that was lean, durable, and built for survival in an empire completely hostile to the truth. It was a blueprint designed for common people. They gathered in simple, lamp-lit homes, read the letters for exactly what the ink said, and walked in the power of the Spirit without the interference of a middleman.

The calibration of that first-century model rested entirely on the absolute authority of the Word, rather than the dictates of a centralized religious headquarters. Facing imminent persecution and the threat of the sword, early believers had to be completely self-sufficient in their grasp of the scriptures. They could not wait for a peer-reviewed academic journal to explain the Epistle to the Romans. They had to internalize the text, harmonize its commands, and live it out daily. That perfect alignment allowed the early church to thrive even as the institutional world crumbled to ash around them, proving that the plain word of God is all a devoted heart ever requires.

However, the current state of modern Christianity looks vastly different. Through centuries of accumulated tradition, worldly philosophy, and the hidden potholes of false doctrine, the collective body of believers has lost its alignment. The modern church no longer drives straight. It pulls hard to the right, steering toward the ditch of legalism—a rigid, breathless system where men attempt to earn divine favor through strict rule-keeping. Alternatively, it drifts to the left, sliding toward the muddy ditch of emotionalism and constant compromise, where fleeting feelings dictate the boundaries of faith.

To stay on the road today, the modern believer must fight the wheel constantly, exhausted by the sheer effort it takes just to walk with God. What is required now is not a new vehicle, nor a newly paved road, but a total realignment with the Scripture. The wheels of faith must be brought back

into harmony with the blueprint of the Master Manufacturer. The mandate remains unchanged: *“Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it”* (Matthew 7:14).

The Wreckage of the Ditch

When spiritual wheels fall out of alignment, the destination is always a ditch. It makes no difference whether a driver crashes into the ravine on the left or the embankment on the right; the final result is a wrecked vehicle and a journey that ends in failure. The institutional church has fractured into thousands of pieces because men have consistently chosen to die in a ditch rather than walk the straight path. History is littered with the rusted wreckage of these doctrinal collisions.

The ditch on the right is filled with the sharp debris of self-righteousness. It is the ditch of the Pharisee, the man who meticulously cleans the outside of the cup while the inside overflows with extortion and excess. Here, the rigid determinist willingly drives into the trench, proclaiming a harsh theology that strips away human responsibility. They teach that every single human action was pre-planned before the foundation of the world, effectively driving the vehicle completely off the road of love, mercy, and genuine free will.

Conversely, the ditch on the left is filled with the thick mud of cheap grace. This is the ditch where individuals use the boundless grace of God as a free license to excuse their own sin. The compromiser jumps into this mud, proclaiming that human emotion is supreme and that personal choice is the only metric of faith. They drift seamlessly into the broader culture, adopting its loose morals while complaining that the narrow way is simply too restrictive for the modern era.

These voices claim that because a soul is saved, daily actions no longer carry weight. Yet the Master’s command stands resolute: *“If any man will come after me, let him deny himself, and take up his cross daily, and follow me”* (Luke 9:23). The inhabitants of the left ditch have thrown away the heavy, splintered wood of the cross just to carry a soft cushion. Both sides hold tightly to a handful of isolated verses to defend their chosen ditch, but neither side possesses the whole counsel of God.

The False Authority of the Experts

This pulling effect is easily observed in the realm of politics, but tragically, the body of Christ has allowed the exact same dynamic to infect its ranks. Put one podium on the left and another on the right, and a false binary is instantly created. This theatrical setup forces the audience to believe they must pick between only two choices. On one side stand those who emphasize strict law and absolute sovereignty to the exclusion of human responsibility. On the other side stand those who emphasize grace and free will to the exclusion of holiness and obedience. The truth of the Bible is never a weak, lukewarm compromise between these two extremes. It is the bold, undeniable line that runs straight through the middle of them.

On the right side of the road sits a library of heavy theological books, and on the left sits another library of equal size. Both sides boast their own scholars, their own specialized dictionaries, and centuries of tradition backing their claims. Yet, they fundamentally contradict each other on the

core mechanics of the Christian faith. This happens because the foundation of both systems is entirely man-made. The determinist correctly points out the logical fallacies of the compromiser, and the compromiser rightly points out the cruel fallacies of the determinist. Both men are entirely right in their critiques of the other, yet both remain entirely wrong in their final conclusions.

When a simple believer sits across a table from one of these highly trained debaters, the experience is often overwhelming. The expert uses semantic sleight of hand to make the simple truth appear false, while his own complicated error appears true through the sheer force of his intellect. This is not the wisdom of God; it is merely the survival of the fittest philosopher. Jesus gave a clear warning about these titled authorities: *“But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren”* (Matthew 23:8).

Realigning with the Wisdom from Above

To correct the drift, a believer must pull the frame of their faith back until it perfectly matches the original specifications. That exact specification is found clearly in the Epistle of James. *“But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy”* (James 3:17). This single verse acts as a heavy lead plumb line. By it, every doctrine and every teacher must be measured.

The text begins by stating that the wisdom from above is first pure. It is entirely unmixed with the pollutants of human opinion, political agendas, or philosophical guesswork. It is the clear, cold water of the Word, not the muddy runoff of a scholar's commentary. After establishing purity, the scripture demands that wisdom be peaceable. It must actively unite what was previously broken and separated.

God is not the author of confusion. Confusion separates, divides, and causes strife among brethren. Furthermore, divine wisdom is gentle and easy to be entreated. It is open, accessible, and willing to listen. A man armed with the actual truth does not need to shout, bully, or complicate the issue to win a point. The truth is a lion. A lion does not require a defense attorney; it only needs someone to open the cage and let it loose.

The Harmony of the Center

True biblical alignment is found only in harmony. The truth does not force a choice between the verses on the right and the verses on the left; it accepts them all without a trace of hypocrisy. Hypocrisy, in this theological context, is the act of holding a double standard—claiming to believe the entire Bible, but quietly twisting half of its words to sustain a man-made system. The Creator is not a hypocrite, and His Word contains zero contradictions.

Alignment happens when a believer gathers every single verse on a given topic and listens to their unified testimony. The process starts with the simple, undisputed verses, letting the clear commands of Christ establish a solid baseline. The sovereignty of God is embraced because the text plainly teaches it, and the absolute responsibility of man to repent is embraced because the text boldly commands it.

There is no need to force these two massive truths into a cage match. Instead, they stand together as the two parallel steel rails of a train track, bearing the heavy weight of the gospel and carrying the believer toward heaven. If a doctrine requires a person to ignore a verse, or to consult an ancient lexicon to redefine a common word like "world" or "all" just to make the system work, the wheels are out of alignment. The truth never asks a reader to deny a single verse of Scripture. It harmonizes them into a tightly unified whole that glorifies the one who wrote it.

The Foundation of Simplicity

The Gospel was not originally handed down to the scholars. It was given to the fishermen, the tax collectors, and the common laborers. It was written in a manner so plain that a child could understand the path to salvation, yet so profound that a king could spend his entire life searching its depths. *"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes"* (Matthew 11:25).

The religious systems on the right and the left are built entirely on complexity. They rely heavily on the idea that the Bible is a cryptic code, a puzzle that can only be deciphered by elite men possessing a seminary degree. They wield metaphysical concepts like weapons to intimidate the common believer into silence. They demand that a reader cannot trust their own two eyes when looking at the plain English of the text. But the necessary realignment is a complete return to the *"simplicity that is in Christ"* (2 Corinthians 11:3).

It is the quiet, unshakable confidence to read the text and believe exactly what it says. When the text states that Christ died for all, the aligned mind believes He literally died for all. When it boldly states that faith without works is dead, the aligned mind accepts that a living faith produces visible, undeniable fruit. There is no need for a dusty dictionary to prove that "all" really means "some," or that "dead" really means "alive."

The ultimate goal of every honest student of the Word must be to end the debate. Believers are not called to win hollow arguments or conquer their brothers in intellectual combat; they are called to find the peace that comes from a unified understanding of truth. *"And the fruit of righteousness is sown in peace of them that make peace"* (James 3:18). When the text is rightly divided, the supposed contradictions vanish. The tension dissolves, and the endless theological war ends in a lasting treaty of peace.

If the steering wheel pulls heavily to one side, a driver must not ignore it or pretend the drift is a natural part of the journey. If a believer frequently finds anger rising against others simply because they refuse to use a specific, highly regulated theological vocabulary, the alignment is already lost. The vehicle must be brought into the shop. That shop is the private prayer closet, and the only trusted manual is the plain, unadulterated text of the Scripture.

The modern believer must strip away the bumper stickers of denominational pride. They must remove the aftermarket modifications sold by popular preachers and ignore the modern GPS programmed by the current cultural consensus. Instead, they must look closely at the ancient map that has never once failed. The road is straight, and the gate is narrow. But the Master walked it long before, leaving clear, unmovable footprints in the dust. The only task left is to keep the eyes

firmly fixed on the Author and Finisher of the faith, realign the frame with the pure Word, and drive straight through to the Kingdom.

A Standard of Testability

Understanding the nature of the text requires a fundamental shift in how one views spiritual authority. True biblical faith never demands that a person place their absolute confidence in the hands of a stranger. For generations, believers have been trained to trust the academic credential, the history of a specific church, or the rhetorical skill of a charismatic speaker. They have been taught to look at the man behind the pulpit and trust his conclusions simply because he holds a title.

To demand that kind of trust would only build the very same man-made podium that must be dismantled. The strength of true theology does not rest on the authority of an author; it rests entirely on its testability. The power to independently verify every claim must remain firmly in the hands of the reader.

This requirement for independent proof led to a modern, rigorous method of cross-examination. The foundational text was subjected to the scrutiny of artificial intelligence, utilizing two distinct leading models as impartial judges. Relying on a single digital system would have produced an inferior, untested result. Instead, the theology was forced through two separate digital minds to cross-examine and refine the concepts. These systems were not used to generate new theology or invent clever arguments. They were deployed to test, challenge, and verify the method at every single stage. In the end, they served as cold, emotionless judges. This method strips away the demand to trust a human author and forces a direct confrontation with the biblical text itself.

The Core Rule of Harmony

Before examining the digital testing process, one must understand the foundation that governs this approach to scripture. The method is straightforward, transparent, and historically known as topical Bible study. To discover the absolute truth of any given subject, a person must first gather every single verse in the Bible that speaks on that exact topic. The mind cannot start with five isolated verses and attempt to build a massive philosophical system around them.

Once the comprehensive list is gathered—a list that usually contains thirty to forty distinct verses—the text must be read in plain English. The focus narrows to the concise, three-to-seven-word phrases contained within those verses. There is no need to consult a human commentary to explain what the text supposedly implies. There is no need for a deep academic grasp of ancient Greek or Hebrew linguistics to understand the core meaning.

The linguists who came before, men like William Tyndale, have already done the heavy lifting. Dozens of the finest scholars in the known world sat on the translation committees that produced the King James Bible in 1611. Their historic work stands firm against the absolute best secular linguists operating today. All that is required of a modern mind is to read their clear translation with a childlike faith and believe exactly what it says.

When a person approaches the text this way, they become bound by one non-negotiable rule. A believer is not allowed to hold a theological conclusion that contradicts even a single verse on the topic. If a conclusion requires a person to twist, ignore, or explain away a verse, that conclusion is

fundamentally broken. True biblical doctrine must rest in quiet, unbroken harmony across every single verse on the subject.

The Digital Gauntlet

Because the human mind is naturally prone to bias, it will instinctively protect its own deeply held beliefs. To ensure that theological conclusions truly met this strict standard of harmony, the material had to face a brutal digital gauntlet. This gauntlet was not built to prove a specific theology right; it was built to test whether it was fundamentally wrong.

The digital systems were given a single task: test the conclusions under strict, unyielding protocols. The artificial intelligence was strictly forbidden from accessing any human commentary, denominational statements, or historic theological traditions to explain away the biblical text. It was restricted exclusively to analyzing the plain text of the King James Version in English. The source material used to define the topics and provide the verse lists came from historic, unbiased tools like Nave's Topical Bible, Torrey's Topical Textbook, the Treasury of Scriptural Knowledge, and Strong's Concordance.

The artificial intelligence was instructed to analyze the theological conclusions against the full, exhaustive list of thirty or forty verses for every single topic. It had to verify if the writing remained in perfect harmony across the entirety of the text. If the machine detected even a slight scriptural contradiction, the conclusion failed the test. The digital systems served as impartial judges, entirely immune to the emotional loyalty of church tradition.

The Results of the Fire

This strict requirement for scriptural harmony was only the first stage of the verification process. The subsequent stages involved testing the written material against known logical and philosophical errors. The digital models were programmed to screen the theology against over fifty logical fallacies and twenty-five philosophical fallacies. This deep screening covered virtually every known intellectual trap and deceptive argument that men use to prop up weak ideas.

The theology held its ground under this severe scrutiny. No contradictions were found within the biblical analysis. The ideas remained consistent across all the gathered verses, never once relying on philosophical leaps or logical traps to bridge a gap in the text. The conclusions did not require redefining common, everyday words to force a man-made system to function.

Passing this test does not elevate the written text to the level of scripture, nor does it render the human mind that compiled it infallible. It simply proves that the topical method is sound, and the resulting theology is consistent with the whole counsel of God. The text passed through the highest, most advanced tiers of digital cross-examination without breaking its alignment. The truth of the scriptures proved, once again, to possess zero internal contradictions.

The End of the Expert Middleman

The most vital aspect of this digital gauntlet is that no one is required to take another man's word for it. Any individual can recreate this exact testing environment in their own home today. A person can pick up a physical copy of Nave's Topical Bible or open a free digital Bible application. This specific tool has provided exhaustive lists of verses for over twenty thousand topics for more than a century, remaining completely free of biased human commentary.

A reader can locate the core topics of the Christian faith and pull all thirty or forty of those specific verses. They can read those critical three-to-seven-word phrases directly with their own eyes. They can feed those exact verses into their own artificial intelligence program, upload a theological claim, and command the machine to cross-examine the words. The machine can be ordered to search for any logical fallacies, philosophical errors, or scriptural contradictions that a human mind might have missed.

If a reader does not like the pure biblical conclusions that result from this process, they can close the book and walk away. But no man can walk away from the reality of Nave's Topical Bible. Every person is fully capable of reading the text for themselves and following the exact same protocol using their own mind and their own Bible. The harmony of scripture can be verified independently, permanently bypassing the need for an expert middleman.

The Historic Advantage

This massive level of independent verification is a distinct advantage that modern believers hold over the most famous theologians of the past. Historical figures like Augustine, Martin Luther, and John Calvin critically lacked complete information before they locked in their final conclusions. Exhaustive concordances simply did not exist in the civilized world prior to the nineteenth century. These famous men were forced to construct their massive theology using a severely limited number of verses. It is highly reasonable to forgive these men, for they did the very best they could with the incomplete data they possessed in their respective centuries.

But a modern man living in the twenty-first century carries exhaustive concordances, advanced Bible software, and artificial intelligence right in his pocket. The modern mind has access to tools that can verify any conclusion against the entire King James Bible in a matter of seconds. This sharp reality leaves the modern reader with absolutely no valid excuse to remain locked in the incomplete, fractured theology of the past. The tools for theological safety are stronger today than at any point in human history, allowing a person to accurately and safely reach final spiritual conclusions.

The Weight of the Archive

To understand the gravity of this testing, one must understand the sheer volume of the material examined. This theological foundation was not generated overnight as a sudden digital experiment. The material submitted to the digital gauntlet represented a vast archive, built methodically over decades starting in the early 1990s. The database spanned over nine thousand pages, dozens of published volumes, and hundreds of transcribed lectures. This massive body of text provided the artificial intelligence with a broad, deep database from which to run its tests. This scale is not a

monument to human effort; it simply demonstrates the staggering weight and thoroughness of the verification process.

Navigating the Hundred Questions

The core of this theological journey requires a mind to systematically work through one hundred distinct questions and their biblical answers. These truths are built in a dual structure: a quick summary format and a highly detailed, comprehensive answer format. The one hundred summary answers are roughly one hundred and seventy-five words long. Because of this concise length, an average reader can consume all of them in exactly ninety minutes.

When beginning this process, a person should push themselves to read all one hundred summary answers in a single, uninterrupted sitting. Doing this creates a rapid succession of biblical truth that forces the gears of the mind back into sharp alignment with the King James Bible. The comprehensive, longer answers are strategically placed for anyone who requires a deeper dive. They stand ready specifically for the moments when a reader feels challenged, angered, or deeply convicted by the shorter text.

As the reader moves through the summaries, they should write down the specific number of every question that causes friction in their mind. They must pay close attention to the answers that challenge their personal theology the most. Later, they can return to those specific numbers and take the necessary deeper dive into the longer text. Through all of this, a person must never try to line up their understanding of the Bible with a specific church denomination. The only goal is to align the heart and the theology strictly with the pure text of the scripture.

The Final Challenge

If a person begins reading the Bible carrying the wrong goal in mind, they will inevitably arrive at the wrong destination. If a seeker's personal goal is simply to find a way to agree with Augustine, Martin Luther, John Calvin, or any modern preacher, they will easily find a path to do so. But trusting those historical men is not the path that leads to genuine salvation. The eyes must remain fixed on the King James Bible, and the mind must refuse to look away.

Trust must never be placed in a human author, and eternal trust must never rest on any mortal man. Biblical faith belongs exclusively to Jesus Christ and securely in His word. The theological goal must be violently clear from the very start of the journey. The ultimate goal is to bring human understanding fully and completely into line with the scripture alone.

Let every belief pass this threefold test. Demand full topical harmony with the entire Bible. Demand total freedom from logical fallacies. Demand absolute freedom from philosophical errors. The tools are ready in hand, the method is fully transparent, and the scriptures lie open. Do not trust the conclusions of men; test the pure word of God for yourself.

Part I: KJV vs. Mormonism: 100 Summary Answers

The Foundation: God's Promise to Preserve His Words

Question 1. What does Psalm 12:6-7 say about the purity of the LORD's words and His promise to preserve them?

Answer 1. The words of the LORD are described as **pure words**, akin to silver purified seven times in an earthen furnace, establishing their divine perfection. Following this, God makes an ironclad covenantal promise: "Thou shalt keep them, O LORD, thou shalt **preserve them** from this generation for ever." This is not a hopeful suggestion; it is a divine decree. God Himself has taken on the personal responsibility of guarding His own testimony. This promise establishes the doctrine of preservation as a fact, removing it from the realm of human opinion. Any subsequent claim that the words were lost, corrupted, or require a "restoration" is therefore a direct challenge to the faithfulness and omnipotence of God Himself. Did God fail? Did His power wane? The KJV answers with a resounding no. The words are not just inspired; they are **divinely protected** through all generations, making them a sure foundation for all doctrine and a non-negotiable standard by which all other claims must be judged.

Question 2. According to Psalm 12:7, how long will God preserve His words?

Answer 2. The promise is absolute and unconditional: God will preserve His words **"for ever."** This is not a limited timeframe. It does not mean "until the 4th century" or "until a future prophet decides they are broken." It means perpetually, without interruption, and without end. This eternal guarantee is the bedrock of a believer's faith in the text. It means the pure words God gave are the pure words we have. This single phrase, "for ever," inherently refutes any claim that the Bible was corrupted, lost, or functionally destroyed, thereby necessitating a "restoration." If the Bible were corrupted, God's promise would be broken. What does this mean? It means the premise of a "Great Apostasy" that destroyed the Word is **doctrinally impossible**, as it requires God to be a liar. The KJV asserts that its words are durable, permanent, and eternally guarded by their divine Author.

Question 3. When Jesus states in Matthew 24:35 that "heaven and earth shall pass away, but my words shall not pass away," what does this imply about the durability of Scripture?

Answer 3. Jesus Christ makes a staggering claim, establishing the absolute permanence of His testimony. He places the entire physical universe, "heaven and earth," in one category, stating they "shall pass away." He then places His words in a separate, superior category: "but **my words shall not pass away.**" The implication is that His words are more durable, more stable, and more permanent than the very cosmos itself. This is Christ's personal guarantee of preservation. It frames any claim of biblical corruption as a direct contradiction of the Son of God. If His words could be lost or diluted by human error, His statement would be false. This promise ensures that the New Testament, His "will," remains intact. It is not a fragile document left to the whims of history; it is an **eternal, indestructible testament** sealed by the authority of the Creator. This makes the idea of a "lost" or "broken" gospel a doctrinal impossibility.

Question 4. How does 1 Peter 1:23-25 describe the Word of God and its endurance?

Answer 4. The Word of God is described as the "incorruptible" seed by which a believer is "born again." This establishes the Word as a living, divine element, not a mere human text. Peter contrasts this with all "corruptible seed" and "all flesh," which is like grass that withers and fades away. The Word of God, however, is set in direct opposition to this decay; it "liveth and **abideth for ever.**" This text confirms two things: first, the Word is **incorruptible** by its very nature, meaning it cannot be functionally destroyed by error or time. Second, its endurance is "for ever." This directly supports the KJV doctrine of preservation. The Word that saves us is not a fragile, lost message, but an eternal, living, and **incorruptible** testament that endures through all generations, and this is declared to be the "word which by the gospel is preached unto you."

Question 5. The claim is made that the Bible has been corrupted. According to the "Burden of Proof" fallacy, who has the responsibility to provide evidence for this claim?

Answer 5. The KJV doctrine rests on God's own promise to preserve His Word. The **burden of proof** therefore rests entirely on the one making the extraordinary claim of corruption. It is the claimant who must provide the evidence. The believer is not required to prove the Bible is preserved; God already promised He would do it. The challenger must prove that God failed. To be valid, this proof would require a systematic, verifiable demonstration of *what* was corrupted, *when* it was corrupted, *how* it was corrupted, and *by whom*. Simply asserting "corruption" is an unsubstantiated claim. The KJV's own internal harmony, supported by the overwhelming majority of historical manuscripts, stands as a powerful testament to its preservation. The burden rests squarely on the accuser, and in 2,000 years, that burden has **never been met**.

Question 6. Does the KJV itself ever state that it would be lost or corrupted and require a future "restoration"?

Answer 6. No. The King James Version **never** states that its words would be lost, corrupted, or functionally destroyed. In fact, it teaches the exact opposite. The KJV's consistent testimony, from Psalm 12:7 ("thou shalt preserve them... for ever") to Matthew 24:35 ("my words shall not pass away") and 1 Peter 1:23 ("liveth and abideth for ever"), is one of **divine preservation**, not corruption. The idea of a future "restoration" of the text is a concept entirely foreign to the Bible itself. This premise must be imported from an external source. The KJV presents itself as the final, complete, and eternally preserved Word of God. The claim of its corruption is a **man-made doctrine** that stands in direct opposition to the Bible's own testimony about itself.

Question 7. Since over 90% of all New Testament manuscripts agree, how does this manuscript evidence challenge the claim of widespread corruption?

Answer 7. The claim of widespread corruption is a foundational premise for the "Restoration" narrative. This premise, however, is **factually unsubstantiated** by the historical manuscript evidence. The overwhelming majority of all extant New Testament manuscripts—over 90% of the 5,000-plus copies—are in substantial agreement. This vast body of evidence is known as the Majority Text, which forms the basis of the KJV's Textus Receptus. This unified testimony,

spanning centuries and continents, directly challenges the idea that the text was lost or hopelessly corrupted. A "corrupted" text would leave a trail of conflicting, chaotic manuscripts. Instead, we find a **remarkably stable and unified text**, protected by its sheer volume. This historical fact supports the KJV's own doctrine of divine preservation and refutes the premise that the text was ever "lost."

Question 8. The KJV's internal harmony, with no contradictions across hundreds of topics, is cited as an empirical testament to its preservation. How would a "corrupted" text likely appear when studied topically?

Answer 8. A "corrupted" text, altered by different scribes with different agendas over centuries, would be a **doctrinal impossibility** to harmonize. When studied topically, it would present a mass of contradictions. Doctrines would conflict, timelines would diverge, and core truths would be irreconcilable. The KJV, however, demonstrates the precise opposite. When subjected to rigorous, comprehensive topical study, it reveals a perfect, multi-layered internal harmony across hundreds of topics, from the Godhead to salvation to prophecy. This internal consistency is an **empirical testament** to its preservation. It is like a complex combination lock; every tumbler must be perfectly aligned for the whole to work. The discovery of this perfect unity is evidence of a single, divine Author who has also preserved the text from the very corruption that would have made such harmony impossible.

Question 9. The Book of Mormon has had over 36 revisions. How does this fact contrast with its claim to be a perfect, divinely inspired text?

Answer 9. The claim of a "corrupted Bible" is often used to justify the need for a "perfect, divinely inspired" restoration text. However, this creates a **fatal internal contradiction**. The Book of Mormon, which claims to be a perfect, divine transcription, has undergone over 36 significant revisions since its initial publication in 1830. A text that is "perfect" and "divinely inspired" requires **no revision**. The fact that it has been substantially and repeatedly altered by its own editors demonstrates that it is not a perfect text. This invalidates the very premise of its creation. It is a "Tu Quoque" fallacy—accusing the Bible of a flaw (corruption) which its own "restored" text possesses in a demonstrable way. The KJV, by contrast, has remained stable, its doctrinal integrity protected by a vast manuscript tradition.

Question 10. If God promised to preserve His words "for ever" (Psalm 12:6-7), what would a claim of "corruption" imply about God's power or His faithfulness to His promise?

Answer 10. The claim of a corrupted Bible is, at its core, a **theological accusation** against the character of God. If God made an explicit, covenantal promise to "preserve them... for ever" (Psalm 12:7), and yet those words were somehow lost or corrupted by men, it leads to one of two logical conclusions: either God **lacked the power** (omnipotence) to stop the corruption, or He **lacked the will** (faithfulness) to keep His promise. Both conclusions are blasphemous. The KJV doctrine of preservation is built not on the infallibility of human scribes, but on the **infallibility of God Himself**. He is both powerful enough and faithful enough to guard His own testimony. Therefore, to claim the Bible is corrupted is to claim that God has failed, that His promise is void, and that He is unfaithful to His own Word.

The KJV's Core Doctrines: The Non-Negotiable Standard

Question 11. According to Deuteronomy 6:4, what is the most foundational truth about God?

Answer 11. The most foundational truth, the bedrock of all KJV doctrine, is declared in Deuteronomy 6:4: "Hear, O Israel: The LORD our God is **one LORD**." This is the *Shema*, the non-negotiable definition of God's singular essence. This is not a statement about "one purpose" or a "unity" of separate beings; it is a declaration of absolute, uncompromising monotheism. This truth is the starting point, the great filter for all theology. All other doctrines concerning God, Christ, and the Spirit must harmonize with this immovable fact: there is **only one God**. Any teaching that introduces other gods, multiple gods, gods who were once men, or a progression to godhood is a direct violation of this primary command. It is the presentation of a different god, and therefore, a different gospel.

Question 12. What does Isaiah 43:10 state about any "God" being formed before or after the LORD?

Answer 12. Isaiah 43:10 is God's own testimony against any form of polytheism or "progression" of gods. He states, "...that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.**" This is an absolute, exclusive, and eternal claim. God did not "progress" to godhood; He *is* God from eternity, and no other God was "formed" before Him. Furthermore, He slams the door on any future possibility, stating no God "shall be" formed after Him. This divine declaration completely dismantles any doctrine that claims God (Elohim) is an "exalted man" who was once *not* God, or that other beings can "progress" to become gods alongside Him. The KJV presents **one, eternal, un-formed God** who has no predecessor and no successor.

Question 13. How does Isaiah 44:8 reinforce this, when God asks, "Is there a God beside me? yea, there is no God; I know not any"?

Answer 13. This verse reinforces God's absolute singularity with devastating simplicity. God Himself takes the stand and issues a rhetorical challenge: "**Is there a God beside me?**" He then answers His own question: "**yea, there is no God; I know not any.**" This is not a matter of ignorance; it is a statement of ontology. If an omniscient God who knows all things "knows not any" other God, it is because no other God exists. This verse eradicates any possibility of a pantheon of gods or a plurality of divine beings. The KJV doctrine is strict monotheism. Any claim that other "gods" exist (such as an "exalted man" Elohim and a separate "god" Jesus) is a direct contradiction of God's own testimony. The KJV's God is the **only God**, and He knows of no other.

Question 14. What does Malachi 3:6 reveal about the fundamental nature of God? How does this conflict with an idea of "progression"?

Answer 14. Malachi 3:6 reveals the divine attribute of immutability. God Himself declares, "For I am the LORD, **I change not.**" This is a foundational statement about His very essence. God is

not in a state of flux; He is not evolving, learning, or "progressing." He is eternally perfect, consistent, and unchanging. The idea of "progression to godhood" is the very definition of change. It implies a change *from* humanity *to* divinity, *from* a lesser state *to* a greater one. This is fundamentally irreconcilable with the God who "changes not." The God of the KJV **is** God; He did not **become** God. This unchanging nature is the foundation of His promises. A god who can change is a god who cannot be trusted. The KJV presents the **eternal, immutable** LORD.

Question 15. What state of being does John 4:24 attribute to God? How does this contrast with the idea of God having a physical body of flesh and bones?

Answer 15. Jesus Christ Himself defines the state of God's being in John 4:24: "**God is a Spirit:** and they that worship him must worship him in spirit and in truth." This is a definitive statement of God's essential nature. A spirit, as Christ later explains in Luke 24:39, "hath not flesh and bones." This core doctrine—that God is an immaterial, invisible, omnipresent Spirit—is in direct and total conflict with the claim that God the Father (Elohim) is an "exalted man" who possesses a physical body of "flesh and bones." One cannot be both a physical body, which is localized and material, and a Spirit, which is immaterial and omnipresent. These two concepts are mutually exclusive. The KJV's doctrine, from Christ's own mouth, is that God is Spirit.

Question 16. In Isaiah 9:6, a child is born. What divine titles is this child given?

Answer 16. In this messianic prophecy, a child is promised to be born, establishing His humanity. However, the titles given to this child establish His divinity in the clearest possible terms. His name shall be called "Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace." The KJV does not shy away from this mystery. It explicitly calls the "child born" and "son given" by the absolute titles of deity. He is not *a* mighty god; He is **The mighty God**. Most staggeringly, He is called **The everlasting Father**. This verse is a cornerstone of KJV doctrine, identifying the child Jesus not as a separate, created being, but as the manifestation of the one, eternal God Himself, the "everlasting Father," taking on human flesh.

Question 17. According to John 1:1 and John 1:14, who was "in the beginning," who "was God," and who was "made flesh"?

Answer 17. John 1:1 and 1:14 provide a precise identification of Jesus Christ. John 1:1 states, "In the beginning was the Word, and the Word was with God, and **the Word was God**." This establishes the eternal deity of "the Word." He did not come into existence; He *was* "in the beginning." John 1:14 then identifies who this "Word" is: "And **the Word was made flesh**, and dwelt among us." The clear, logical conclusion is that the one who "was God" in the beginning is the same one who "was made flesh." This person is Jesus Christ. This KJV doctrine asserts that Jesus is not a second god or a created spirit-brother; He is the eternal God Himself, the "Word," who entered His own creation by becoming a man.

Question 18. What does Colossians 1:16-17 state about Jesus Christ's role in creation and His existence "before all things"?

Answer 18. These verses establish Jesus Christ as the **uncreated Creator** of all things. The text states, "For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." This places Christ in a unique category, separate from and superior to *all* of creation, including angels (thrones, dominions) and humans. If "all things" were created *by* Him, He cannot logically be one of those created things. The text then confirms His eternal nature: "And **he is before all things**, and by him all things consist." He is not the first creation; He is the eternal pre-existent Creator who holds the very universe together.

Question 19. How does 1 Timothy 3:16 summarize the "mystery of godliness"?

Answer 19. This verse summarizes the "mystery of godliness" as a single, profound event: "**God was manifest in the flesh.**" This is the KJV's definitive statement on the incarnation. It does not say "a god was manifest in the flesh" or "a spirit-child was manifest in the flesh." It says **God**—the one, singular God—was made visible by taking on a human body. This verse perfectly harmonizes with John 1:14 ("the Word was made flesh") and Isaiah 9:6 ("The mighty God... a child is born"). The great mystery of our faith is not a pantheon of gods, but the one, invisible, eternal God (John 4:24, 1 Timothy 1:17) choosing to become a visible man, Jesus Christ, to accomplish our redemption.

Question 20. Based on these KJV verses, is Jesus Christ presented as a created being or as the eternal God Himself?

Answer 20. The KJV's testimony is overwhelming, consistent, and unambiguous: Jesus Christ is presented as the **eternal God Himself**, not a created being. He is the "Word" who "was God" (John 1:1). He is the Creator of "all things," who is "before all things" (Colossians 1:16-17). He is the child who is called "The mighty God, The everlasting Father" (Isaiah 9:6). He is the one who claimed the eternal name "I AM" (John 8:58). And He is the summary of the entire faith: "God was manifest in the flesh" (1 Timothy 3:16). To place Christ in the category of a "created being" or "spirit-brother" is a **profound category error**. The KJV places Him in the unique, singular category of the uncreated, eternal, Almighty God.

The Finality of Christ's Testament

Question 21. What is the KJV's definition of a "testament" as explained in Hebrews 9:16-17?

Answer 21. The KJV provides a precise, binding, legal definition of a "testament" in Hebrews 9:16-17. A testament is a "will," and the text states, "For where a testament is, there must also of necessity be the **death of the testator.**" A will has no power, no "strength," while the person who wrote it is still alive. It only comes into force *after* he is dead. This legal framework is the key to understanding the New Testament. Christ is the Testator. His death on the cross is what "confirmed" and enacted His will. This means the New Testament became a **final, binding, and unchangeable** legal document at the moment of Christ's death. This is not just a collection of stories; it is God's finalized will and testament, sealed in the blood of the Testator.

Question 22. According to Hebrews 9:17, when does a testament have "strength" or come into force?

Answer 22. A testament has "strength" or comes into force at a very specific moment: **"after men are dead."** The verse states, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." This legal principle is absolute. As long as the testator, Jesus Christ, was alive during His earthly ministry, the New Testament was not yet finalized. It was His death on the cross that enacted the will. This means the New Testament became a **confirmed and finished** document at Calvary. The entire covenant of grace, with all its promises of salvation, was sealed and put into effect at that moment. This legal finality is the core of the KJV's argument for the completeness of the New Testament.

Question 23. What does Galatians 3:15 say about adding to or disannulling a covenant (or testament) once it has been confirmed?

Answer 23. Galatians 3:15 uses a human legal standard to illustrate a divine truth. It states, "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, **no man disannulleth, or addeth thereto.**" This is a powerful argument from the lesser to the greater. If we honor this principle with a simple human will, how much more does it apply to God's divine testament? Once a will is "confirmed"—which Hebrews 9:17 tells us happens at the death of the testator—it is legally sealed. Nothing can be added to it, and nothing can be taken away. This KJV doctrine makes the New Testament **legally unchangeable** after the cross. Any attempt to "add" new scriptures or "another testament" 1,800 years *after* the testator's death is a direct violation of this foundational legal principle.

Question 24. Since Christ, the testator, died on the cross, when did His New Testament become confirmed and finalized?

Answer 24. The New Testament was **confirmed and finalized at the cross**, at the moment of Christ's death. This is the unavoidable conclusion of the KJV's own legal argument. According to Hebrews 9:16-17, the testament *requires* the testator's death to be of any "strength." According to Galatians 3:15, once a testament is "confirmed" (by that death), nothing can be added to it. Therefore, the cross is the dividing line. At that moment, Christ's "will" became legally binding and **perpetually sealed**. The New Testament is, therefore, a **finished and unalterable** document. It is not an open-ended collection awaiting future additions. It is the final will of the testator, put into force by His death, and as such, it is complete.

Question 25. Given the KJV's legal definition, is it possible to add "Another Testament" 1,800 years after the testator's death?

Answer 25. No. According to the KJV's own strict legal definition, it is **doctrinally and legally impossible** to add "Another Testament" 1,800 years after the testator's death. The argument is simple: the testament was "confirmed" and sealed by the death of the testator, Jesus Christ (Hebrews 9:17). Once confirmed, "no man... addeth thereto" (Galatians 3:15). To claim a "new" or "another" testament can be added centuries later is to violate the very legal structure upon which

the KJV builds its case for the New Covenant. It would be like trying to add a new page to a deceased person's last will and testament after it has already been executed. Such an act is not a "restoration"; it is a forgery. The KJV presents the New Testament as **final and legally closed**.

Question 26. What warning does Paul give in Galatians 1:8-9 about preaching "any other gospel" or "another testament"?

Answer 26. The warning is the most severe in all of Scripture. Paul states, "But though we, or an angel from heaven, preach **any other gospel** unto you than that which we have preached unto you, let him be **accursed**." He then repeats the warning for emphasis: "If any man preach any other gospel... let him be accursed." This double curse serves as a divine firewall around the doctrine of the gospel. The phrase "any other gospel" inherently includes any "another testament" that redefines the terms of salvation. The warning is absolute, even condemning Paul himself or "an angel from heaven" if they were to bring a different message. This proves that the message is the standard, not the messenger. Any claim, regardless of its supposed angelic origin, that alters the KJV's gospel of grace through faith alone is **divinely accursed**.

Question 27. What does Deuteronomy 4:2 command regarding adding to or diminishing from God's Word?

Answer 27. The command in Deuteronomy 4:2 is explicit and absolute: "**Ye shall not add unto the word** which I command you, neither shall ye **diminish ought from it**." This command establishes the principle of a closed canon. God's Word is to be received as perfect and complete as He gave it. This principle is not just an Old Testament idea; it is a timeless firewall protecting divine revelation. To "add" to the Word, such as by introducing new books of scripture, is a direct act of disobedience. To "diminish" from it, such as by claiming parts of it are "corrupted" or "lost," is equally forbidden. This command, given at the foundation of the law, establishes the **total sufficiency** of God's revealed Word and forbids any human tampering with its contents.

Question 28. What specific warning is given in Revelation 22:18 to any man who "shall add unto these things"?

Answer 28. The Bible closes with the same warning with which it began, sealing the canon forever. In Revelation 22:18, John writes, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall **add unto these things**, God shall **add unto him the plagues** that are written in this book." This is a terrifying and final curse, a divine bookend that echoes the warning in Deuteronomy. This warning applies specifically to the book of Revelation, but it also serves as a final seal upon the entire completed canon of Scripture. It explicitly forbids the addition of *any* new revelations, prophecies, or testaments. Any person claiming to add "another testament" to the Bible does so under this direct and specific curse.

Question 29. How does the concept of a "final, unchangeable" New Testament (Hebrews 9, Galatians 3) conflict with the claim of needing new and additional scriptures for salvation?

Answer 29. The conflict is total and irreconcilable. The KJV presents the New Testament as a **legally finalized will**, confirmed by the testator's death (Hebrews 9) and therefore **unchangeable** and closed to all additions (Galatians 3). It is a finished document. The claim of needing "new and additional scriptures" for salvation rests on the opposite premise: that the New Testament is *unfinished, broken, or insufficient*. This is a direct contradiction. If the New Testament is final and sufficient, as the KJV argues, then no additional scriptures are needed. If additional scriptures *are* needed, then Christ's testament was *not* final and the KJV's core legal argument is false. The two positions cannot coexist. The KJV's doctrine of a **closed and final testament** inherently refutes any claim that new, additional scriptures are necessary for salvation.

The KJV's One True Prophet vs. The Test of a Prophet

Question 30. In Deuteronomy 18:15, what specific "Prophet" does Moses foretell that God will raise up?

Answer 30. Moses foretells a singular, specific "Prophet" who would come after him, and this prophecy is the benchmark for all future prophetic claims. He commands Israel, "The LORD thy God will raise up unto thee a **Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." This prophecy is not an open job description for a continuous line of future prophets; it is a **singular, messianic prophecy**. It points to one specific individual who would be the final, ultimate Word from God. This "Prophet" is not just *a* prophet, but *the* Prophet. The KJV's New Testament explicitly identifies this Prophet as Jesus Christ. He is the fulfillment, the one to whom all must "hearken" or face destruction.

Question 31. In the New Testament, who do the apostles explicitly identify as the fulfillment of this prophecy from Deuteronomy 18? (See Acts 3:22-26 and Acts 7:37).

Answer 31. The apostles, preaching in the power of the Holy Ghost, explicitly and unequivocally identify **Jesus Christ** as the fulfillment of the prophecy in Deuteronomy 18. In Acts 3:22, Peter quotes the prophecy of Moses directly—"A prophet shall the Lord your God raise up unto you... him shall ye hear"—and applies it directly to **Jesus**. In Acts 7:37, Stephen does the same, identifying Christ as the one "which Moses said unto the children of Israel, A prophet shall the Lord your God raise up unto you." This is a critical doctrinal point. The apostolic church understood this prophecy to be **singularly and exclusively fulfilled in Jesus**. It was not an open-ended promise for other prophets, but a specific prophecy pointing to the Messiah.

Question 32. According to Acts 3:23, what is the consequence for "whosoever will not hear" that specific prophet (Jesus Christ)?

Answer 32. The consequence is absolute and final: "And it shall come to pass, that every soul, which will not hear **that prophet** [Jesus Christ], shall be **destroyed** from among the people." This verse, quoted by Peter, raises the stakes to the highest possible level. Listening to Jesus Christ, the Prophet foretold by Moses, is not optional; it is a matter of eternal life and death. This also implies that Jesus is the **final word** from God. Because the consequence for not hearing *Him* is destruction,

it leaves no room for a *later* prophet to come and amend, correct, or add to Christ's words. To reject the words of Jesus Christ, the one foretold by Moses, is to choose destruction.

Question 33. Does Deuteronomy 18:15 appear to be an open job description for many future prophets, or a singular prophecy pointing to Christ?

Answer 33. When interpreted by the KJV's New Testament, Deuteronomy 18:15 is unambiguously a **singular prophecy pointing directly to Jesus Christ**. The apostles themselves, in Acts 3 and Acts 7, apply this verse *exclusively* to Him. It is not an open job description or a general promise of "many" future prophets. It points to "**that prophet**"—a specific, singular individual who would be the final Word, the very Son of God, to whom all must hearken or be destroyed. The claim that this verse opens the door for other, later prophets (like Joseph Smith or any other) is a direct contradiction of the inspired, apostolic interpretation, which clearly identifies **Jesus as the sole fulfillment**.

Question 34. In the same chapter, what is the KJV's absolute, non-negotiable test for identifying a false prophet? (See Deuteronomy 18:20-22).

Answer 34. After identifying the true Prophet (Christ), the same chapter provides the simple, absolute, and non-negotiable test for identifying a **false prophet**. The test is 100% accuracy. Deuteronomy 18:22 states, "When a prophet speaketh in the name of the LORD, if the thing **follow not, nor come to pass**, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." This is a black-and-white test. There is no room for error, no "ninety-nine percent" accuracy. A single failed prophecy, spoken in the name of the LORD, is definitive proof that the person is a **false prophet**.

Question 35. According to this test, if a prophet makes even one prophecy in the name of the LORD that does "not come to pass," what is the verdict?

Answer 35. The verdict is absolute: that person is a **false prophet**. The KJV test in Deuteronomy 18:20-22 is one of 100% accuracy. Even *one* failed prophecy definitively proves that "the LORD hath not spoken" that thing. It proves the prophet has spoken "presumptuously." It does not matter how many other prophecies may have come true or how sincere the prophet may seem. The standard is **perfection**. A single failure invalidates the messenger and their claim to speak for God. This is God's own litmus test to protect His people from deception. Any person claiming the title of "prophet" must be held to this **absolute, infallible standard**.

Question 36. What does Deuteronomy 18:22 command regarding such a prophet? ("thou shalt not be afraid of him.")

Answer 36. The command is as practical as it is profound: "**thou shalt not be afraid of him.**" This command directly strips the false prophet of his power. The power of a prophet is rooted in the fear that he speaks for God, and to disobey him is to disobey God. But once a prophet is exposed by a single failed prophecy, God Himself commands us *not* to fear him. We are not to fear his authority, his warnings, his curses, or his new doctrines. Why? Because the failed prophecy is

God's signal to us that the man is **not His messenger**. His words are his own, and they carry no divine weight. This command liberates the believer from any obligation to follow a man who has been proven false by the KJV's own test.

Question 37. How does this simple, 100% accuracy test from the KJV apply to any person claiming the title of "prophet"?

Answer 37. This 100% accuracy test is a **universal and timeless** standard. It applies to any person, in any era, who claims the title of "prophet" and speaks in the name of the LORD. It is God's own, built-in "prophet-detector" for His people. This test must be applied rigorously to anyone claiming to bring new revelation, including Joseph Smith, Ellen G. White, or any modern individual. It is not a cultural or "Old Testament" test; it is a **doctrinal standard**. Has the claimant *ever* made a prophecy, in the name of the LORD, that did not come to pass? If the answer is yes, the KJV's verdict is clear: they are a false prophet, they have spoken presumptuously, and we are commanded not to be afraid of them.

Question 38. How would Joseph Smith's failed temple prophecy in Missouri be judged according to the standard of Deuteronomy 18:22?

Answer 38. Joseph Smith's 1832 prophecy, recorded in LDS scripture (D&C 84), that a temple would be built in Zion (Independence, Missouri) "in this generation" is a clear, specific, and testable prophecy spoken in the name of the LORD. That generation has long since passed, and the temple was not built. According to the absolute, non-negotiable standard of Deuteronomy 18:22, this is a "thing which **follow not, nor come to pass.**" Therefore, the KJV's own test judges this to be a **failed prophecy**. The verdict is unavoidable. By the Bible's own definition, this event proves that "the LORD hath not spoken" this thing, but that the prophet has "spoken it presumptuously." This single failure is sufficient, by God's own standard, to **invalidate the messenger's claim** to be a true prophet of God.

Defining "God": The KJV's Strict Monotheism

Question 39. When Mormonism claims God (Elohim) is an "exalted man" who "progressed to godhood," how does this contradict Malachi 3:6 ("I am the LORD, I change not")?

Answer 39. The claim of a God who "progressed" is fundamentally irreconcilable with the KJV's definition of God's nature. God Himself declares in Malachi 3:6, "For I am the LORD, **I change not.**" This is the doctrine of divine immutability. God is not in a state of flux; He is not evolving, learning, or "progressing." He is eternally perfect. The concept of an "exalted man" implies a massive change—a change *from* mortality *to* divinity, *from* a lesser state *to* a greater one. This is a direct violation of God's core attribute of being unchangeable. The God of the KJV **is** God; He did not **become** God. This unchanging nature is the foundation of His promises. A god who changes is, by definition, not the God of the KJV.

Question 40. When Mormonism claims there are many gods (polytheism), how does this directly violate the KJV's core command in Deuteronomy 6:4 and Isaiah 43:10?

Answer 40. This claim is a direct, head-on violation of the KJV's most foundational truth. The KJV's bedrock command in Deuteronomy 6:4 is, "The LORD our God is **one LORD**," establishing strict monotheism. Isaiah 43:10 reinforces this, where God Himself testifies, "before me there was **no God formed, neither shall there be after me.**" The KJV presents one, singular, un-formed, eternal God. The claim of "many gods"—such as a Father-god (Elohim), a separate Son-god (Jesus), and a separate Spirit-god, alongside the potential for humans to become gods—is **polytheism**. It is not a different interpretation; it is a different religion. It is a direct contradiction of the first commandment and the explicit testimony of God in Isaiah.

Question 41. This is identified as an "Equivocation" fallacy. How does Mormonism use biblical words like "God" and "Father" but assign them a completely different meaning than the KJV?

Answer 41. This is a classic **Equivocation** fallacy, which is the deceptive use of a word with two different meanings. The claim "we believe in God the Father" sounds biblical. However, the KJV defines "God the Father" as the **eternal, unchangeable, invisible Spirit** (Malachi 3:6, John 4:24, 1 Timothy 1:17). The Mormon definition of "God the Father" is an **exalted man with a physical body**, who was once *not* God, and who is one of *many* gods. By using the *same word* ("God") but attaching a *different definition*, the fallacy is complete. It allows the claim to sound Christian while concealing a doctrine that is fundamentally non-biblical. The KJV's God and the god of Mormonism are two entirely different beings, and the use of shared terminology is what constitutes the fallacy.

Question 42. According to 1 Timothy 1:17, what four attributes does the KJV assign to the "only wise God"?

Answer 42. This verse provides a dense, four-part definition of the "only wise God," with each attribute directly conflicting with the concept of an "exalted man." God is described as: 1) **Eternal**, meaning He has no beginning and no end, which conflicts with a being who *began* as a man. 2) **Immortal**, meaning He is not subject to death, which conflicts with a being who was once a mortal man. 3) **Invisible**, meaning He cannot be seen and is not a physical object, which conflicts with a being who has a physical body of flesh and bones. 4) **The only wise God**, reinforcing the "one God" doctrine of Deuteronomy 6:4 and Isaiah 44:8. These four attributes, in a single verse, define the God of the KJV and are irreconcilable with the god of Mormonism.

Question 43. How does the attribute "immortal" (1 Timothy 1:17) conflict with the idea that God "once was" a man who could die?

Answer 43. The attribute "immortal" means, by definition, **not subject to death**. It is an inherent quality of God's eternal nature. The claim that God "once was" a man implies that God was once *mortal*. A mortal being is one who is, by definition, subject to death. Therefore, the claim that a mortal, finite man "progressed" to become the "immortal" God is a logical and doctrinal contradiction. It means God *changed* His essential nature from mortal to immortal. This not only contradicts 1 Timothy 1:17, but it also violates Malachi 3:6, "I change not." The God of the KJV **is** immortal; He did not **become** immortal.

Question 44. How does the attribute "invisible" (1 Timothy 1:17) and "Spirit" (John 4:24) conflict with the claim that God has a physical body of flesh and bones?

Answer 44. The conflict is absolute and mutually exclusive. The KJV defines God as "**invisible**" (1 Timothy 1:17), meaning He cannot be seen by the human eye in His essence. Jesus Himself defines God as "**a Spirit**" (John 4:24), and explains that "a spirit hath not flesh and bones" (Luke 24:39). A physical body of "flesh and bones" is, by its very nature, **visible and material**. An object cannot be simultaneously "invisible" and "visible"; it cannot be "Spirit" and also "flesh and bones." The two claims are irreconcilable. The KJV's doctrine is that God the Father is an invisible, omnipresent Spirit. The claim that He is an exalted man with a physical body is a direct contradiction of this.

Question 45. What does Isaiah 44:6 state: "I am the first, and I am the last; and beside me there is no God"?

Answer 45. This verse is one of the most powerful declarations of absolute monotheism in all of Scripture. The LORD (Jehovah) speaks, saying, "I am **the first**, and I am **the last**; and **beside me there is no God.**" This is a three-part seal. "I am the first" means nothing came before Him; He is the uncaused beginning. "I am the last" means nothing will come after Him; He is the eternal end. "Beside me there is no God" means nothing exists concurrently with Him. This statement creates a closed system in which **only He** is God. It leaves no room for a "Father-god" who came first, a "Son-god" who came second, or any other "gods" formed before or after. The KJV's God is the singular, eternal, all-encompassing "I AM."

Question 46. How does the KJV's strict, absolute monotheism form the non-negotiable starting point for all other doctrines?

Answer 46. The KJV's strict monotheism—"The LORD our God is **one LORD**" (Deuteronomy 6:4)—is the **non-negotiable starting point** because it defines the very *object* of our faith. Before we can discuss salvation, creation, or prophecy, we must first correctly identify the God who saves, creates, and prophesies. If this foundational doctrine is wrong, every doctrine built upon it will also be wrong. This is the great filter. Any doctrine that contradicts absolute monotheism (e.g., polytheism, a God who was once a man, a created-being Christ) is **false by default**, because it is describing a different god. The KJV forces us to begin with this question: Who is God? Its answer—one, eternal, unchanging, Spirit—must be the standard for all that follows.

Question 47. According to 1 John 5:7, what three "bear record in heaven," and what does the verse say about their unity?

Answer 47. This verse, unique to the KJV and the Majority Text tradition, provides the clearest single statement on the nature of the Godhead. It states, "For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost.**" It identifies the three distinct witnesses. Then, it defines their unity in the most absolute terms possible: "and **these three are one.**" It does not say "these three are one in purpose" or "these three are in agreement." It states they "are one." This verse perfectly upholds the monotheism of Deuteronomy 6:4 ("one LORD") while

simultaneously revealing the tri-unity of the Father, Word (Son), and Holy Ghost. They are not three separate gods; they are **three-in-one**, the one, singular God.

The Identity of Jesus Christ: Creator or Created?

Question 48. The claim is made that Jesus is the "spirit-brother" of all humans and Lucifer. How does the KJV describe Jesus's relationship to creation in John 1:3?

Answer 48. The KJV establishes an absolute, unbridgeable distinction between Christ and all created beings. The claim that Jesus is a "spirit-brother" places Him *within* the category of creation. The KJV, in John 1:3, shatters this category by stating, "**All things were made by him**; and without him was not any thing made that was made." This is a "category error" of the highest order. The KJV places Christ in the unique, singular category of the **uncreated Creator**. Lucifer, humans, and angels are in the category of "all things... that were made." If "all things" were made *by* Christ, then Christ Himself cannot logically be one of those "things." He is not the first creation; He is the eternal Creator.

Question 49. If "all things were made by him" (John 1:3), could Jesus Himself be a created being?

Answer 49. No. It is a **logical and doctrinal impossibility**. If Jesus were a created being, He would be included in the set of "all things." But the verse states that He is the one *by whom* "all things were made." An architect cannot be one of the bricks in the building he designed. This simple, profound statement—"all things were made by him"—is the definitive KJV proof that Christ is **uncreated**. He is the agent of creation, not a subject of it. Therefore, any doctrine that describes Him as a "created being," a "spirit-child," or a "spirit-brother" of other created beings is in direct, logical violation of this foundational verse.

Question 50. What does Colossians 1:16-17 state about who created "all things," both "in heaven, and in earth, visible and invisible"?

Answer 50. These verses definitively identify **Jesus Christ** as the Creator of the entire universe. The text is exhaustive, leaving no room for **ambiguity**: "For **by him were all things created**, that are in heaven, and in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." This explicitly includes every angel ("thrones, dominions"), every human, and every spirit. The verse then confirms His eternal pre-existence: "And he is before all things, and by him all things consist." This passage makes it clear that Jesus is not a "spirit-brother" to angels or Lucifer; He is their **Creator and Sustainer**.

Question 51. How does this KJV "category"—Jesus as the uncreated Creator—conflict with the Mormon "category" of Jesus as a created being?

Answer 51. The conflict is a **fundamental category error**. The KJV places Jesus Christ in the unique, exclusive category of the **uncreated, eternal Creator** (John 1:3, Colossians 1:16-17).

Mormon doctrine places Jesus Christ, Lucifer, and all humans together in the *same* category: **created "spirit-children"** of a Father-god. These two categories are mutually exclusive and irreconcilable. The KJV's Christ is the source of all life; the Mormon Jesus is a recipient of life from another god. One is the Potter; the other is the clay. This is not a minor disagreement; it is a redefinition of the central figure of the Christian faith. The KJV's Christ is God; the Mormon Christ is a created being.

Question 52. When Jesus says in John 8:58, "Before Abraham was, I am," what is He claiming about His own nature and existence?

Answer 52. Jesus is making an undeniable claim to be the **eternal, uncreated God** of the Old Testament. He does not say, "Before Abraham was, I *was*." He uses the present-tense name "I AM." This is the covenant name of God, "I AM THAT I AM," revealed to Moses at the burning bush (Exodus 3:14). This claim has nothing to do with being the "first" spirit-child; it is a claim of **eternal pre-existence**. He is not just "older" than Abraham; He is the timeless God who exists outside of creation. The Jews in the audience understood this perfectly, which is why they immediately "took up stones to cast at him" for blasphemy. They knew He was not claiming to be an old spirit; He was claiming to be **Jehovah Himself**.

Question 53. When Jesus states in John 10:30, "I and my Father are one," what identity is He claiming?

Answer 53. Jesus is claiming **essential unity and equality with God the Father**. He is claiming to be God. The word "one" here refers to essence, not just purpose. We know this because, once again, the Jews immediately "took up stones again to stone him" (John 10:31). When Jesus asked why, they replied, "For a good work we stone thee not; but for **blasphemy**; and because that thou, being a man, **makest thyself God**" (John 10:33). His audience perfectly understood His claim. He was not claiming to be a *separate* god who was "one in purpose" with the Father-god. He was claiming to *be* the one God of Deuteronomy 6:4, in accordance with 1 John 5:7, "these three are one."

Question 54. The Mormon claim is identified as a "Category Error." Why is it a fallacy to place the Creator (Christ) in the category of the created (angels, humans, Lucifer)?

Answer 54. It is a profound **category error** because it confuses the Creator with His own creation. The KJV establishes two fundamental and distinct categories of existence: 1) The **uncreated, eternal Creator** (God), and 2) "**all things**" that were created by Him (angels, humans, the universe). These categories are unbridgeable. Christ, as the one "by whom all things were created" (Colossians 1:16), belongs exclusively to the first category. Lucifer, angels, and humans belong exclusively to the second. To claim that Christ is the "spirit-brother" of Lucifer is to take Him *out* of the Creator category and place Him *into* the created category. This is the ultimate fallacy, a redefinition that demotes the **Author of life** to the level of a character in His own story.

Question 55. According to Hebrews 1:8, what does God the Father call His Son?

Answer 55. This verse is perhaps the most direct statement from God the Father regarding the identity of His Son. The KJV states, "But unto the Son he saith, **Thy throne, O God, is for ever and ever.**" Here, God the Father directly addresses the Son and calls Him "**O God.**" This is not a title of honor; it is a statement of identity. The Father affirms that the Son's throne is eternal *because* He is God. This verse silences any claim that Jesus is a lesser being, an angel, or a separate, junior god. The Father Himself, the ultimate authority, testifies that His Son is, in fact, **God**.

Question 56. Based on 1 Timothy 3:16, John 1:1, and Isaiah 9:6, what is the KJV's consistent testimony about the true identity of Jesus Christ?

Answer 56. The KJV's testimony is perfectly consistent, harmonious, and clear from Genesis to Revelation. Jesus Christ is not a created being, but is **the one, eternal, Almighty God** manifest in human flesh. He is the "child" who is called "The mighty God, The everlasting Father" (Isaiah 9:6). He is the "Word" who "was in the beginning" and who "was God" (John 1:1). And He is the summation of the entire Christian faith: "**God was manifest in the flesh**" (1 Timothy 3:16). The KJV presents a single, unified doctrine: the man Jesus Christ is the visible manifestation of the one, invisible, eternal God and Creator of the universe.

The Gospel: A Finished Atonement or Unfinished Works?

Question 57. What were Christ's final words on the cross, according to John 19:30? What does this imply about the work of atonement?

Answer 57. Christ's final words from the cross, "**It is finished,**" are the legal declaration of a completed transaction. This is not a cry of defeat or failure; it is a shout of victory. It signifies that the entire work of atonement—the full payment for sin required by God's law—was **accomplished in full** at that very moment. The debt was paid, the sacrifice was sufficient, and the work was done. This single statement implies that nothing further is required from man to complete or activate the atonement. Any system that adds requirements—such as temple ordinances, additional works, or personal righteousness—to *complete* the work of salvation effectively declares that Christ's work was *not* finished. The KJV Gospel rests on this: the work is done, and the atonement is a **finished fact**.

Question 58. According to Hebrews 10:10, by what "will we are sanctified," and how many times did this offering occur?

Answer 58. We are sanctified (made holy) "through the offering of the body of Jesus Christ **once for all.**" This verse is explicit. Our holiness is not the result of a lifelong process of works or ordinances. It is the result of a **single, completed event**: Christ's sacrifice. The phrase "once for all" is an absolute term. It means the offering was sufficient, it was final, and it never needs to be repeated or added to. This KJV doctrine of a "once for all" sacrifice stands in direct opposition to any system that requires ongoing ordinances, proxy works, or priestly rituals to apply or complete the work of salvation. The KJV asserts that the believer's sanctification was **secured and finished** by that one offering.

Question 59. What does Hebrews 10:14 state about the permanent effect of Christ's "one offering"?

Answer 59. This verse confirms the permanent and total sufficiency of Christ's work. It states, "For by **one offering** he hath **perfected for ever** them that are sanctified." This is a staggering legal declaration. The believer is not "in a process of being perfected"; they *have been* "perfected." This perfection is not based on their own performance, but is a legal status credited to them based on Christ's "one offering." And this status is permanent: it is "for ever." This verse dismantles any gospel of works. If a believer is already "perfected for ever" by Christ's one-time act, what need is there for additional temple works, ordinances, or a lifetime of striving to *achieve* that perfection? The KJV Gospel is one of **finished perfection**, not endless progression.

Question 60. The KJV teaches justification by faith alone. What does Romans 3:28 conclude about how a man is justified?

Answer 60. Romans 3:28 provides the definitive conclusion to the argument of law versus grace. Paul concludes, "Therefore we conclude that a man is **justified by faith without the deeds of the law**." This is the doctrine of *Sola Fide*, or faith alone. "Justified" is a legal term meaning "declared righteous." This verse states that this legal declaration from God is received "without" (meaning completely separate from) any "deeds of the law" or works. This means our ordinances, our church attendance, our good behavior, and our temple works have **zero bearing** on our justification. We are declared righteous *only* through faith in Christ's finished work. Any system that adds "deeds" or "ordinances" as a requirement for justification is "another gospel."

Question 61. What does Romans 4:5 say about the one "that worketh not, but believeth"? How is his faith counted?

Answer 61. This verse is the clearest expression of salvation by grace. It describes the believer as one "that **worketh not, but believeth** on him that justifieth the ungodly." This explicitly separates works from the act of salvation. The believer's contribution is not "works"; it is "belief." And the result is profound: "his **faith is counted for righteousness**." This is the doctrine of imputed righteousness. We are not *made* righteous by our actions; rather, Christ's perfect righteousness is *counted* (or credited) to our account, and this transaction happens at the moment of faith, completely independent of our works. This verse destroys any system of works-based righteousness, as it is precisely the one who "worketh not" who is justified by faith.

Question 62. How does Ephesians 2:8-9 describe salvation? What is it not of, and why?

Answer 62. These verses are a summary of the KJV's Gospel of grace. They state, "For by **grace** are ye saved through **faith**; and that not of yourselves: it is the **gift of God**." This establishes that salvation is a free, unearned gift, motivated by God's grace (unmerited favor) and received by our faith (trust). The text then explicitly excludes any other possibility: "**Not of works**, lest any man should boast." Salvation is "not of works" for a specific reason: to remove all human boasting. If salvation, or "exaltation," were in *any* way dependent on our own works, ordinances, or obedience,

we would have something to boast about. The KJV's Gospel is designed so that all glory and all boasting belong to God alone.

Question 63. How does Titus 3:5 state that we are saved? What is explicitly excluded?

Answer 63. This verse reinforces the exclusion of human effort from our justification. It states that God saved us, "**Not by works of righteousness which we have done**, but according to his mercy he saved us." This is a critical distinction. It doesn't just exclude "sinful works"; it explicitly excludes "works of righteousness"—our good deeds, our religious observances, our ordinances, our best efforts. Even our *righteousness* is insufficient to save us. Instead, we are saved *only* "according to his mercy." This verse severs the connection between our performance and our salvation. Any system that teaches that "works of righteousness" (like temple ordinances) are necessary for salvation or exaltation is in direct contradiction to this clear statement.

Question 64. The Mormon plan of salvation is called a "Moving the Goalposts" fallacy. How does the claim that salvation requires temple ordinances and lifelong works "move the goalposts" away from the KJV's message of Ephesians 2:8-9?

Answer 64. This is a classic "Moving the Goalposts" fallacy. The KJV sets the goalpost for salvation at **faith alone** in the finished work of Christ. Ephesians 2:8-9 clearly states salvation is a "gift of God, **not of works**." The Mormon plan of salvation *starts* by agreeing with faith, but then "moves the goalposts." It redefines "salvation" as "exaltation" and adds a new set of requirements: temple ordinances, church membership, and a lifelong system of laws and works. The original, simple goal of "faith" is replaced by an impossibly complex, ever-moving goal of "works." This is a "bait and switch" that redefines the terms of the gospel, turning a free gift (Ephesians 2:8) into a wage that must be earned (Romans 4:4-5).

Question 65. Why is a system of "faith plus works" for salvation called "another gospel" in Galatians 1:8?

Answer 65. A system of "faith plus works" is called "another gospel" because it **fundamentally changes the object of faith**. The KJV's Gospel (Galatians 1:6) is the "gospel of Christ," which means our faith is 100% in Christ's *finished work*. A "faith plus works" gospel is a "perverted" gospel (Galatians 1:7) because it divides our faith. It forces us to trust partly in Christ's work and partly in our *own* works (ordinances, obedience). This is no longer the gospel of Christ; it is a gospel of self-righteousness. Paul's warning is severe—even if an "angel from heaven" (Galatians 1:8) preaches this "other gospel," he is to be "accursed." This is why the KJV's "faith alone" doctrine is non-negotiable.

Question 66. How does the KJV's doctrine of a "finished" work (John 19:30) and "perfected for ever" (Hebrews 10:14) conflict with a system that requires endless human ordinances to complete the work?

Answer 66. The conflict is absolute. The KJV presents a **gospel of completion**. Christ's work is "**finished**" (John 19:30), and by that one offering, believers are "**perfected for ever**" (Hebrews

10:14). This is a done deal, a completed legal status. A system that requires endless human ordinances (baptisms for the dead, temple endowments, etc.) to *complete* the work is, by definition, a **gospel of incompleteness**. It inherently teaches that Christ's work was *not* finished and that believers are *not* perfected. The KJV says, "It is done." The other system says, "It is *not* done; now *you* must finish it." These two gospels are diametrically opposed. One is a gospel of rest in Christ's work; the other is a gospel of endless striving in human works.

The Great Apostasy vs. The Enduring Church

Question 67. The "Great Apostasy" premise claims the original church was completely lost, requiring a "Restoration." What did Jesus promise when He said He would build His church in Matthew 16:18?

Answer 67. Jesus Christ's promise in Matthew 16:18 serves as a divine guarantee of the church's endurance. When Peter confesses Christ as the Son of God, Jesus declares this truth to be the "rock" upon which "I will build my church; and **the gates of hell shall not prevail against it.**" This promise directly contradicts the premise of a "Great Apostasy" that claims the church was completely lost, its authority broken, and its truth extinguished from the earth. Christ did not build a temporary or "disposable" institution. He built an enduring one. The term "prevail" means to overcome or conquer. Christ promised that the forces of death and Satan would **never** conquer His church. While the visible church may face persecution and error, Christ's true church, built on the rock of His identity, is indestructible.

Question 68. What does "the gates of hell shall not prevail against it" (Matthew 16:18) imply about the church's endurance?

Answer 68. This phrase implies that the church has a **divine guarantee of endurance**. The "gates of hell" represent the power of death and the forces of Satan. Christ's promise is that these forces will **never** be victorious over His church. A "Great Apostasy" that completely destroys the church, erases its authority, and stops the preaching of the true gospel *would* mean that the gates of hell *had* prevailed. The KJV doctrine, based on Christ's own promise, is that His church is indestructible and will endure "always, even unto the end of the world" (Matthew 28:20). The premise of a total apostasy requires Christ's promise in Matthew 16:18 to have failed.

Question 69. In Matthew 28:20, what did Jesus promise His disciples (His church) "always, even unto the end of the world"?

Answer 69. In the Great Commission, Jesus promised His continual, active presence with His church. His final words of instruction are sealed with this promise: "and, lo, **I am with you always**, even unto the **end of the world.**" This is a promise of His unbroken presence and authority. The idea of a "Great Apostasy," where the church was completely lost and Christ's authority vanished from the earth, is a direct contradiction of this promise. How could Christ be "with" a church that no longer existed? How could His authority be "lost" if He, the head, was still present? Christ's promise of His perpetual presence makes a *total* apostasy impossible, guaranteeing an unbroken chain of believers and divine authority "unto the end of the world."

Question 70. How does Christ's promise of His continual presence (Matthew 28:20) challenge the idea of a total, universal apostasy where His authority was lost from the earth?

Answer 70. Christ's promise to be "with" His church "always" is a direct challenge to the premise of a total apostasy. The "Restoration" narrative is built on the idea that the church failed, was overcome, and its divine authority was "lost" from the earth, necessitating a new prophet to "restore" it. But how can an authority be "lost" if the one who *holds* all authority—Jesus Christ (Matthew 28:18)—promises to be "with you always"? A total apostasy would mean that Christ broke His promise, abandoned His church, and allowed the "gates of hell" to prevail. The KJV doctrine asserts that Christ's promise holds true. His authority **was never lost** because His presence **was never withdrawn**.

Question 71. What does Ephesians 3:21 declare about God's glory "in the church by Christ Jesus"? How long will this last?

Answer 71. This verse is a doxology that confirms the eternal endurance of the church. It declares, "Unto him be glory **in the church** by Christ Jesus **throughout all ages, world without end**. Amen." This is a staggering statement. It says God will receive glory "in the church" not just for a few decades, but "throughout all ages" and "world without end." This is an infinite, perpetual timeline. A "Great Apostasy" that destroys the church would create a gap of centuries where God received no glory "in the church." This verse makes such a gap impossible. The KJV teaches that the church is God's eternal instrument of glory, and its existence is therefore as permanent as God's plan.

Question 72. In Jude 1:3, what does the author command believers to do for "the faith which was once delivered unto the saints"?

Answer 72. Jude 1:3 commands believers to "earnestly contend for **the faith which was once delivered unto the saints**." This verse is critical. It describes "the faith"—the complete body of Christian doctrine—as something that was delivered "**once**." This means it was delivered one time, completely and finally, to the apostles. It is not an evolving message; it is a finished deposit of truth. The command is not to "wait for a restoration" of the faith, but to "earnestly contend" for the faith that was *already* given. This verse supports the KJV's doctrine of a **final, completed revelation** in the New Testament, not a partial one that would be lost and later restored.

Question 73. Does the phrase "once delivered" (Jude 1:3) imply a complete, finished revelation, or something partial that would need to be restored or added to later?

Answer 73. The phrase "once delivered" (Greek: *hapax*) means **one time, for all time**. It implies a **complete, finished, and final revelation**. It is the same word used in Hebrews 9:28, "so Christ was *once* offered to bear the sins of many." Just as Christ's sacrifice was a single, "once for all" event that will never be repeated (Hebrews 10:10), the delivery of "the faith" was also a "once for all" event. This KJV doctrine directly refutes the idea that the faith was only *partially* delivered

and would require future additions, or that it was delivered, lost, and would need to be *re-delivered* in a "restoration." The faith was delivered **once, completely, and finally** to the apostles.

Question 74. How does the concept of a "final, unchangeable" New Testament (Hebrews 9, Galatians 3) conflict with the claim of needing new and additional scriptures for salvation?

Answer 74. The conflict is total and irreconcilable. The KJV presents the New Testament as a **legally finalized will**, confirmed by the testator's death (Hebrews 9) and therefore **unchangeable** and closed to all additions (Galatians 3). It is a finished document. The claim of needing "new and additional scriptures" for salvation rests on the opposite premise: that the New Testament is *unfinished, broken, or insufficient*. This is a direct contradiction. If the New Testament is final and sufficient, as the KJV argues, then no additional scriptures are needed. If additional scriptures *are* needed, then Christ's testament was *not* final and the KJV's core legal argument is false. The two positions cannot coexist. The KJV's doctrine of a **closed and final testament** inherently refutes any claim that new, additional scriptures are necessary for salvation.

The State of the Dead and Ordinances

Question 75. The practice of "baptism for the dead" assumes the dead are conscious and can accept ordinances. What does Ecclesiastes 9:5 say about the state of the dead and what they "know"?

Answer 75. The KJV clearly defines the state of the dead as one of unconscious sleep, a state that makes any post-mortem ordinance impossible. Ecclesiastes 9:5 states, "For the living know that they shall die: but **the dead know not any thing**." This unconsciousness is absolute. The premise of "baptism for the dead" requires that the deceased are conscious, aware, and capable of "accepting" an ordinance performed on their behalf. The KJV doctrine directly refutes this premise. If the dead "know not any thing," they cannot know about, accept, or benefit from a proxy ordinance. This verse, combined with the finality of "death, then the judgment" (Hebrews 9:27), seals the state of the dead until the resurrection, leaving **no room** for any post-death opportunity for salvation.

Question 76. What does Ecclesiastes 9:10 state about "work," "device," "knowledge," and "wisdom" in the grave?

Answer 76. This verse confirms the total cessation of all conscious activity at death. It commands us to live life with purpose now, "for there is **no work, nor device, nor knowledge, nor wisdom, in the grave**, whither thou goest." This is an exhaustive list. "Work" (ordinances), "device" (plans), "knowledge" (acceptance of truth), and "wisdom" (decision-making) all cease at death. This directly contradicts the idea that a person can "accept" a proxy baptism or make any spiritual decisions after they have died. The KJV teaches that this life is the *only* time of preparation. Death is the end of all opportunity, and the grave is a place of **total unconsciousness** and inactivity, making any ordinance for the dead a futile, unbiblical act.

Question 77. According to Hebrews 9:27, what is "appointed unto men" after death, and what comes after that?

Answer 77. This verse provides the **divine, unchangeable timetable** for life and death. It states, "And as it is appointed unto men **once to die**, but **after this the judgment**." This sequence is absolute. It is "death, then judgment." There is no intermediate step mentioned. There is no second-chance "spirit world," no opportunity for proxy ordinances, and no "progression" after death. The KJV presents a clear and final sequence: we live, we die, and the very next event on our spiritual calendar is facing the **judgment** based on the life we lived. This doctrine of "death, then judgment" makes any ordinance performed for the dead both pointless and contrary to God's revealed order of events.

Question 78. How does the KJV's teaching of "death, then judgment" (Hebrews 9:27) conflict with the idea of a post-death opportunity for salvation through proxy ordinances?

Answer 78. The conflict is a direct contradiction of a divinely appointed sequence. The KJV states the sequence is **1) Death, 2) Judgment**. The doctrine of proxy ordinances, such as baptism for the dead, requires a different sequence: **1) Death, 2) Post-death opportunity, 3) Proxy ordinance, 4) Acceptance, 5) Judgment**. This "second-chance" system inserts multiple steps between death and judgment that the KJV explicitly denies. By stating "after this the judgment," Hebrews 9:27 closes the door on *any* intervening activity. The KJV's doctrine of a final judgment immediately following death makes all post-death ordinances **doctrinally impossible** and irrelevant.

Question 79. In the parable of the rich man and Lazarus (Luke 16:19-31), is any opportunity given for the rich man to change his fate after death? What is "fixed" (Luke 16:26)?

Answer 79. In Christ's own parable, the rich man is given **zero opportunity** to change his fate after death. He is conscious of his torment and begs for relief, but he is told it is impossible. Abraham states that between the two realms, "there is **a great gulf fixed**." This "fixed" gulf is permanent and uncrossable. This parable, told by Christ Himself, teaches the **absolute finality of our state at death**. There is no "preaching to the spirits in prison" to offer them a second chance; there is no possibility of a proxy ordinance changing their fate. The gulf is "fixed." This story directly supports the KJV doctrine that our eternal destiny is sealed at the moment of death.

Question 80. What does the KJV command regarding those who seek to contact or mediate for the dead? (See Deuteronomy 18:10-12 and Isaiah 8:19).

Answer 80. The KJV explicitly **forbids all attempts to contact or mediate for the dead**, identifying such practices as an abomination to the LORD. Deuteronomy 18:11 condemns anyone who is a "consulter with familiar spirits" or a "**necromancer**" (one who consults the dead). Isaiah 8:19 mocks the practice, asking, "Should not a people seek unto their God? **for the living to the dead?**" This rhetorical question shows the absurdity of the living (who have God's Word) seeking guidance *from* the dead (who "know not any thing"). The KJV frames any interaction with the

dead as a forbidden spiritual practice. This principle stands in stark opposition to a system that *requires* the living to perform ordinances *for* the dead.

Question 81. How does the KJV's explicit prohibition against necromancy (consulting the dead) relate to a practice of performing ordinances for the dead?

Answer 81. The KJV's prohibition against necromancy (Deuteronomy 18:11) establishes a firm boundary: God's domain is the living, and attempts to **mediate for or interact with the dead** are forbidden. The practice of performing ordinances *for* the dead is a direct violation of this principle. It is an organized system of mediation on behalf of the dead, built on the unbiblical premise that the dead are conscious and can be aided by the living. The KJV commands separation from such practices. Isaiah 8:19 tells us to seek God, not the dead. The entire foundation of ordinances for the dead is built upon **necromancy**—an assumption of interaction with the dead—which the KJV condemns as an abomination.

Question 82. This is a deliberate "white-out" of a question and is not intended to be answered.

Answer 82. This is a deliberate "white-out" of an answer and is not intended to be read.

The Priesthood: Christ's Exclusive Role

Question 83. The claim is made that a "restored" Melchizedek priesthood is held by many male elders. According to the KJV, who is our "High Priest after the order of Melchisedec"? (See Hebrews 5:10, 6:20).

Answer 83. The KJV is unequivocal and exclusive on this point: our "High Priest after the order of Melchisedec" is **Jesus Christ alone**. Hebrews 5:10 states God called Him "an high priest after the order of Melchisedec," and Hebrews 6:20 confirms that Jesus, our forerunner, "is for us entered... made an high priest for ever after the order of Melchisedec." This is not a title given to a group, a church, or a restored line of elders. It is an **exclusive, eternal, and singular role** held by one person. The book of Hebrews argues that this priesthood is superior to the Levitical *because* it is singular and permanent in Christ, not passed from man to man.

Question 84. Hebrews 7:23 mentions that the Levitical order had many priests. What was the reason for this?

Answer 84. The KJV states that the Levitical order "truly were **many priests**" for a very simple reason: "**because they were not suffered to continue by reason of death.**" The Levitical priesthood was transferable *only* because it was mortal. When a priest died, his office had to be passed to another, creating a long, unbroken chain of *many* priests. This is the crucial point of contrast that the author of Hebrews uses to prove the superiority of Christ's priesthood. The old priesthood was plural and transferable precisely *because* it was weak and mortal.

Question 85. In contrast, what does Hebrews 7:24 say about Christ's priesthood, and why does He have it?

Answer 85. In direct contrast to the "many priests" who died, Hebrews 7:24 presents Christ: "But this man, **because he continueth ever**, hath an **unchangeable priesthood**." This is the central argument. Christ's priesthood is *not* like the Levitical. Because He is eternal ("he continueth ever") and defeated death, His priesthood does not need to be passed on. He holds it **permanently and exclusively**. The KJV's logic is that Christ's immortality is the very thing that *makes* His priesthood "unchangeable" and non-transferable. This single verse dismantles any claim that the Melchizedek priesthood can be held by *other* mortal men.

Question 86. The file highlights the word "unchangeable" in Hebrews 7:24. What does an "unchangeable" or "non-transferable" priesthood imply?

Answer 86. The word "unchangeable" (from the Greek *aparabatos*) literally means "**non-transferable**." This is the heart of the KJV's doctrine. It implies that the Priesthood of Melchizedek is **exclusive to Jesus Christ**. It cannot be passed on, it cannot be "restored" to others, and it cannot be delegated. Christ holds this office **alone and forever**. The Levitical priesthood was "changeable" and "transferable" precisely because it was held by mortal men who died. Christ's priesthood is "unchangeable" precisely *because* He is immortal and "continueth ever." Therefore, any claim by any man or group of men to "hold" the Melchizedek priesthood is a direct contradiction of the KJV's central argument.

Question 87. Can a priesthood that is "unchangeable" (Gr. *aparabatos*, non-transferable) be "restored" and given to thousands of other men?

Answer 87. No. It is a **logical and doctrinal impossibility**. A "non-transferable" priesthood cannot, by definition, be "transferred" or "restored" to anyone. The KJV's entire argument in Hebrews 7 is that Christ's priesthood is superior *because* it is singular and permanent in Him, unlike the old priesthood which was plural and transferable. To claim that this "unchangeable" priesthood was "restored" and given to thousands of mortal men is to **destroy the very meaning** of the word. It reverts back to the old, weak model of "many priests" (Hebrews 7:23) who die, which is the very thing Christ's priesthood came to *replace*. The KJV's doctrine is clear: **Christ alone** holds this priesthood, and He has no successors.

Question 88. According to Hebrews 7:25, what is Christ able to do "to the uttermost" because He "ever liveth" as our High Priest?

Answer 88. Because Christ "ever liveth" and holds this non-transferable priesthood, He is able "to **save them to the uttermost** that come unto God by him." His ability to save us *completely* ("to the uttermost") is directly linked to the *permanence* of His priestly office. We do not need a mortal, earthly priest or "elder" to mediate for us, because we have a **permanent, living High Priest** in heaven. This verse guarantees His saving work is sufficient. We do not need additional proxy ordinances or human mediators to complete the work. Christ, our one High Priest, is able to save us "to the uttermost," all by Himself.

Question 89. What does 1 Peter 2:5, 9 describe as the "priesthood" for all born-again believers?

Answer 89. The KJV teaches that there *is* a priesthood for believers, but it is a **universal priesthood of all saints**, not an exclusive one for specific men. 1 Peter 2:5 calls all believers a "**holy priesthood**," and 1 Peter 2:9 calls them a "**royal priesthood**." This "priesthood" is not after the order of Melchizedek and does not involve mediating ordinances. Rather, its purpose is to "offer up spiritual sacrifices" (verse 5) and to "shew forth the praises of him who hath called you out of darkness" (verse 9). This is a priesthood of **worship and witness**, given equally to *all* born-again men and women. It is not the exclusive, ordinance-based, hierarchical priesthood claimed by Mormonism.

Question 90. How does this "royal priesthood" of all believers (1 Peter 2:9) differ from the claim of an exclusive, restored Melchizedek priesthood for specific men?

Answer 90. The difference is total. The KJV's "royal priesthood" (1 Peter 2:9) is **universal, inclusive, and spiritual**. It is given to *all* believers (men and women) and its function is worship and evangelism. The claimed "restored Melchizedek priesthood" is **exclusive, hierarchical, and sacerdotal**. It is given only to "worthy" males and its function is to perform saving ordinances, claiming a unique authority that others do not have. The KJV's universal "holy priesthood" is a direct fulfillment of the promise that the *church* is the new temple. It **replaces** the need for an exclusive, earthly priestly class.

Question 91. How does the claim for any man to be a "High Priest after the order of Melchizedek" directly contradict the KJV's argument in Hebrews 7 that this role is held exclusively and permanently by Christ alone?

Answer 91. The contradiction is absolute. The KJV's entire argument in Hebrews 7 is that Jesus Christ is the **one and only** "High Priest after the order of Melchisedec" (Hebrews 6:20) and that His priesthood is "unchangeable" or **non-transferable** (Hebrews 7:24) precisely *because* He is immortal. The claim that thousands of mortal men ("Elders") can also be ordained as "High Priests" in that *same* order is a direct usurpation of Christ's unique title and role. It is a "category error" that takes an office the KJV defines as **singular and eternal** in Christ, and makes it plural and mortal on earth. It is a profound contradiction of the KJV's core Christology.

The Final Verdict: Assurance vs. Anxiety

Question 92. Contrasting two gospels—one of works, law, and ordinances, and one of grace and faith—which system is more likely to produce anxiety about whether one has "done enough"?

Answer 92. A system of salvation based on **works, law, and ordinances** is architecturally designed to produce **anxiety**. It places the burden of perfection, or "exaltation," on the imperfect follower. How can one ever know if they have "done enough"? Such a system offers no rest, only a constant, nagging fear of falling short of an endless list of requirements. In stark contrast, the

KJV's Gospel of grace through faith is **designed to produce peace**. Its entire structure is built not on what we must do, but on what Christ **has already done**. Assurance is not found in our performance, but in His finished work. The KJV commands us to find "rest" in Christ (Matthew 11:28) precisely because salvation is a "free gift," not a wage to be earned.

Question 93. Conversely, which system is designed to produce peace and assurance?

Answer 93. The KJV's Gospel of **grace through faith alone** is the only system designed to produce true peace and assurance. This peace comes from resting 100% on the **finished work of Christ**, not on our own imperfect performance. Romans 5:1 states, "Therefore being justified by faith, we have **peace with God** through our Lord Jesus Christ." This peace is a *present possession*, a direct result of being "justified by faith." Assurance is not arrogant; it is simply taking God at His Word. It is the peace that comes from knowing our salvation rests not on our own fragile works, but on the **unchangeable, "perfected for ever"** work of Christ on our behalf (Hebrews 10:14).

Question 94. According to Romans 5:1, "Therefore being justified by faith," what do "we have with God"?

Answer 94. What "we have" is the immediate and profound result of justification by faith: **"we have peace with God** through our Lord Jesus Christ." This peace is not a future hope, but a present reality. It is the end of all hostility. The war between sinful man and a holy God is over, not because we "did enough" to satisfy God, but because Christ satisfied God's justice *for* us. This "peace with God" is the very assurance that a works-based system can never offer. It is the "rest" that comes from ceasing from our own labors and trusting completely in the finished work of our Savior.

Question 95. What does Romans 8:1 declare for "them which are in Christ Jesus"?

Answer 95. This verse is the great declaration of freedom for the believer. It states, "There is therefore now **no condemnation** to them which are in Christ Jesus." This is one of the most powerful statements of assurance in all of Scripture. For the person who is "in Christ Jesus" by faith, the divine verdict is in: **"not guilty."** All condemnation for past, present, and future sin has been removed and placed upon Christ. This promise of "no condemnation" is the very antidote to the anxiety of a works-based religion. It is an absolute, present-tense legal status that gives the believer profound security and peace.

Question 96. How does the promise of "no condemnation" (Romans 8:1) provide assurance to the believer?

Answer 96. The promise of "no condemnation" provides absolute assurance because it **moves the believer's legal standing** from a basis of *performance* to a basis of *position*. Our assurance is not based on "how well am I doing?" but on "where am I?" If we are "in Christ Jesus" by faith, we are legally safe. God's judgment no longer sees our sin; it sees Christ's righteousness (2 Corinthians 5:21). This is what "perfected for ever" (Hebrews 10:14) means. This promise silences the "anxiety

of not doing enough" because our acceptance is no longer based on *doing*, but on what Christ **has done**. It is the ultimate peace, a divine declaration that the case is closed.

Question 97. What was the entire purpose of John writing his epistle, according to 1 John 5:13?

Answer 97. John explicitly states his purpose for writing: he wants believers to **have assurance** of their salvation. He writes, "These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life.**" God does not want His children to live in a state of anxious "hoping" or "wondering." He wants us to "**know.**" The KJV's Gospel is not a system of "maybe" or "if I do enough"; it is a gospel of "knowing." This assurance is based on the objective testimony of God's Word and the finished work of His Son, not on our subjective feelings or imperfect performance. God's will is for the believer to have **certainty and peace**.

Question 98. Is the KJV's Gospel based on the believer's imperfect works, or on the finished work of Christ? (See Romans 4:5, Ephesians 2:8-9).

Answer 98. The KJV's Gospel is based entirely on the **finished work of Christ** and is explicitly *not* based on the believer's imperfect works. Salvation is a "gift of God: **Not of works**, lest any man should boast" (Ephesians 2:8-9). It is given to the one "that **worketh not**, but believeth" (Romans 4:5). The KJV's system is one of pure grace, where the believer ceases from their own works and rests completely in the all-sufficient, "finished" work (John 19:30) of Jesus Christ. Any system that bases salvation or exaltation, in whole or in part, on the believer's own "works" is a direct contradiction of this foundational KJV doctrine.

Question 99. Is the KJV's Gospel based on the believer's personal righteousness, or on Christ's perfect righteousness being "imputed" (credited) to them? (See Romans 4:5-6, 2 Corinthians 5:21).

Answer 99. The KJV's Gospel is based entirely on **Christ's perfect righteousness being imputed** (credited) to the believer's account. It is not based on our personal righteousness, which the KJV calls "filthy rags." Romans 4:5 states that for the one who believes, his "faith is **counted for righteousness.**" 2 Corinthians 5:21 explains this "great exchange": Christ "hath made him to be sin for us, who knew no sin; that we might be **made the righteousness of God in him.**" We are not saved by *achieving* righteousness; we are saved by *receiving* Christ's righteousness as a free gift by faith. This is the only way a sinful person can be declared "perfected for ever" (Hebrews 10:14) and stand before a holy God.

Question 100. This is described as a "compassionate call." How does the offer of a "free gift" and "rest" (Matthew 11:28-30) contrast with the "impossible burden of works"?

Answer 100. The contrast is the very heart of the missionary call. The "impossible burden of works" is a "heavy laden" system (Matthew 11:28) that offers no peace and no assurance, only endless striving. It is a yoke of bondage. Christ's compassionate call is the exact opposite: "Come unto me, all ye that labour and are heavy laden, and **I will give you rest.**" The KJV's Gospel is an

offer to *lay down* the impossible burden of trying to earn salvation and instead receive it as a "**free gift**" (Romans 5:15). It is an exchange of anxiety for peace, of striving for rest, of our "filthy rags" for His perfect righteousness. This is the compassionate call: to stop trying to save yourself and to trust completely in the One who has **already finished** the work.

Part II: KJV vs. Mormonism: 100 Comprehensive Answers

The Foundation: God's Promise to Preserve His Words

Question 1. What does Psalm 12:6-7 say about the purity of the LORD's words and His promise to preserve them?

Answer 1. Topical Bible Study Correction (KJV): The words of the LORD are not like the words of men; they are not transient, fallible, or subject to decay. The KJV establishes their divine standard of perfection in the clearest possible terms: "The words of the LORD are **pure words**: as silver tried in a furnace of earth, purified seven times." This is not mere poetry. It is a technical description of absolute perfection, free from all dross, error, or human corruption. This seven-times-purified standard establishes the *nature* of the words, which in turn serves as the foundation for the promise that immediately follows. Because His words are perfect, God Himself, the divine Author, takes personal, covenantal responsibility for His own work. "Thou shalt keep them, O LORD, thou shalt **preserve them** from this generation **for ever**." This is the Master Architect guaranteeing the eternal integrity of His own blueprints. This is not a hopeful suggestion. It is not a human aspiration. It is a divine decree, an ironclad promise sealed by the omnipotence of God Himself. This promise moves the doctrine of preservation from the realm of human opinion and scholarly debate into the realm of divine, non-negotiable fact. Therefore, any claim that these pure words were lost, corrupted, or functionally destroyed is not an academic argument with history; it is a direct challenge to the very character and power of God. It is a theological accusation that God is either **unfaithful** to His promise or **impotent** to perform it. Did God fail? Did His power wane? Did the Creator lose control of His own testimony, leaving it to be hopelessly broken by scribes and translators? The KJV answers with a resounding no. The words are not merely inspired; they are **divinely protected**. This promise is the bedrock of our faith in the text. Without it, we are left with nothing but the shifting sands of human tradition and the guesswork of critics. But with it, we have a "sure word," an unchangeable standard by which all other claims, books, and "restorations" must be judged.

Scripture References: Psalm 12:6-7; Psalm 119:89; Psalm 119:140; Psalm 119:160; Matthew 5:18; Matthew 24:35; Isaiah 40:8; 1 Peter 1:23-25.

Anticipated Rebuttals: A common **rebuttal** is that the pronoun "them" in Psalm 12:7 ("Thou shalt preserve *them*") refers not to the "words" in verse 6, but to the "poor" and "needy" in verse 5. This argument, however, is a desperate act of textual gymnastics. The immediate antecedent and subject of the passage is introduced in verse 6: "The words of the LORD..." Verse 7 is the direct promise *about* that subject. To make the pronoun "them" leap backward over the primary subject of verse 6 to a secondary subject two verses prior is to violate the plain grammatical flow of the text. The structure is simple: Here are the pure words (v. 6), and here is what I will do with them (v. 7). A second **rebuttal** is that "preservation" only means the *ideas* or *concepts* are preserved, not the exact words. This is a subtle philosophical abstraction. How are "concepts" preserved apart from the words that define them? The KJV is specific: "The **words** of the LORD" are pure, and "thou shalt preserve **them**." God did not promise to preserve a vague notion of truth;

He promised to preserve His *words*. If the specific words can be lost or changed, the doctrines they build are immediately corrupted.

Churches Teaching Fallacies: This fallacy—that the Bible's words are fundamentally corrupted or lost—is a foundational premise for all "Restorationist" movements. The Church of Jesus Christ of Latter-day Saints (Mormonism) is chief among them, as its entire existence is predicated on the Bible being an unreliable, broken, and insufficient text, thus necessitating a "restoration" by Joseph Smith in the 1830s. This claim, however, is not unique. It mirrors the core argument of Islam, established by Muhammad in the 7th century. Islam also teaches that the previous revelations (the *Tawrat* of Moses and the *Injil* of Jesus) were corrupted by men, thus requiring the "final" and "pure" revelation of the Quran. Both systems must first attack and undermine the KJV's authority to create a market for their new, replacement product.

Verses of Apparent Support: Jeremiah 8:8; 2 Peter 3:16.

Verses of Correction: Psalm 12:6-7; Psalm 119:89; Matthew 5:18; Matthew 24:35; 1 Peter 1:23-25; Isaiah 40:8.

Logical Fallacy Analysis: The claim of corruption relies on the **Burden of Proof Fallacy**. The KJV, and the believer who trusts it, rests on God's explicit promise of preservation. The challenger, however, makes an extraordinary claim: that God failed, the promise is broken, and the text is corrupt. The burden of proof rests entirely on that challenger to provide verifiable evidence. Where is the proof? Which specific verses were corrupted? When were they corrupted? By whom? And what did the "lost" originals say? Simply asserting "corruption" without providing this systematic proof is a hollow claim. It is like a contractor telling you your house's foundation is cracked, but he refuses to show you the cracks, tell you where they are, or explain how he knows. It is an empty assertion, not a valid argument.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **human fallibility is greater than divine omnipotence**. The opponent's entire worldview is man-centered. They look at a long history of fallible scribes and translators and conclude, from a humanistic perspective, that corruption is *inevitable*. They completely forget to factor in God. The KJV's doctrine, however, is God-centered. It rests on God's absolute faithfulness and sovereign power to override human error and preserve His text, just as He promised. The opponent bets on man's ability to fail; the believer trusts in God's ability to succeed.

Question 2. According to Psalm 12:7, how long will God preserve His words?

Answer 2. Topical Bible Study Correction (KJV): The promise is absolute, unconditional, and eternal: God will preserve His words **"for ever."** This simple, two-word phrase is the KJV's definitive standard for endless, perpetual, and uninterrupted duration. It is not ambiguous. It does not mean "for a little while," or "until the 4th century," or "until a future prophet decides the text is broken." It means "for ever." This eternal guarantee is the bedrock of the believer's faith in the text. It means the same pure words God gave to the prophets and apostles are the same pure words we have today. This single phrase, "for ever," inherently refutes any and all claims that the Bible

was corrupted, lost, or functionally destroyed, thereby necessitating a "Restoration." If the Bible were corrupted, God's "for ever" promise would be a lie. What does this mean? It means the foundational premise of a "Great Apostasy" that destroyed the Word of God is **doctrinally impossible**, as it requires God to be a promise-breaker. It means the claim that the church was without the true Word of God for over a thousand years is a direct contradiction of this verse. The KJV asserts that its words are durable, permanent, and eternally guarded by their divine Author. This promise was not contingent on the "great and abominable church," nor was it dependent on the survival of any single institution. It was dependent on only one thing: the faithfulness of God Himself, who cannot lie. This "for ever" guarantee is not just for the *ideas* of the Bible, but for the "them" in the text—the very "words" themselves.

Scripture References: Psalm 12:7; Psalm 119:89; Psalm 119:160; Isaiah 40:8; Matthew 24:35; Luke 21:33; 1 Peter 1:25.

Anticipated Rebuttals: The primary **rebuttal** against this eternal guarantee is to claim that "for ever" does not always mean "without end," but can sometimes mean "for an age." This is an appeal to semantic ambiguity. While the Hebrew word *olam* can be used in different contexts (like a servant for "ever" meaning "for his lifetime"), in the context of God's character and His Word, the KJV is consistent: "for ever" means "for ever." In Psalm 119:89, the text is "For ever, O LORD, thy word is settled in heaven." In Isaiah 40:8, "the word of our God shall stand for ever." In 1 Peter 1:25, "the word of the Lord endureth for ever." The harmony of scripture is clear: when applied to God's Word, "for ever" means eternally. To argue otherwise is to "cherry-pick" a secondary meaning in an attempt to weaken a primary doctrine. It is an argument from "what if" against "what is."

Churches Teaching Fallacies: This fallacy—that "for ever" does not mean "for ever"—is a necessary argument for any group that must invalidate the Bible's sufficiency. The Church of Jesus Christ of Latter-day Saints (Mormonism) must argue this to justify their claim that the "plain and precious" parts of the Bible were lost. The Jehovah's Witnesses (Watchtower Society) must also argue for a corrupted text to justify their "New World Translation" and its unique doctrinal changes. This idea of a broken text was given its modern theological framework by men like Joseph Smith in the 1830s, but its root is far older. This skepticism of the text's eternal nature was championed by 19th-century "higher critics" in Germany, like Julius Wellhausen, who taught that the Bible was a purely human, evolutionary document, not a divinely preserved one.

Verses of Apparent Support: (Verses used to imply a limited duration) Exodus 21:6 ("his master shall bore his ear through with an aul; and he shall serve him for ever.")

Verses of Correction: Psalm 12:7; Psalm 119:89; Isaiah 40:8; Matthew 24:35; 1 Peter 1:25.

Logical Fallacy Analysis: The argument against "for ever" is a **Fallacy of Equivocation**. This fallacy occurs when a single word with multiple meanings is used in a deceptive way. The opponent takes a *secondary, context-specific* meaning of "for ever" (like a servant's lifetime in Exodus 21:6) and deceitfully applies it to the *primary, theological* meaning of the word when it is used in reference to God and His eternal Word (Psalm 12:7). It is like arguing that because the

word "run" can mean "to operate a machine," it must *always* mean that, even when you are talking about an athlete. This is a dishonest tactic used to create ambiguity where none exists.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Radical Skepticism**, the belief that nothing can be known for certain, especially language from an ancient text. The opponent *starts* with the belief that the Bible is a fallible, human book, so its words *must* be ambiguous and untrustworthy. The KJV believer starts with the assumption of **Divine Clarity**. We trust that God is powerful enough to say what He means and mean what He says. When God promises to preserve His words "for ever," He is not playing a linguistic shell game; He is making a clear, binding promise that His eternal Word will have an eternal duration.

Question 3. When Jesus states in Matthew 24:35 that "heaven and earth shall pass away, but my words shall not pass away," what does this imply about the durability of Scripture?

Answer 3. Topical Bible Study Correction (KJV): Here, Jesus Christ Himself—the living Word—makes one of the most staggering claims in all of Scripture. He establishes two categories of existence and sets them in direct contrast. First, He takes the entire physical, tangible universe—"heaven and earth." He places all of creation, all that we can see, touch, and measure, all the mountains, oceans, stars, and galaxies, into one category and declares its planned obsolescence: it **"shall pass away."** It all has an expiration date. Then, He creates a second, separate, and superior category: **"but my words."** He places His own testimony outside the bounds of the physical cosmos and declares its absolute, indestructible permanence: **"shall not pass away."** The implication is profound and unavoidable. Christ's words are more durable, more stable, and more permanent than the very laws of physics and the fabric of creation itself. This is Christ's personal, non-negotiable guarantee of preservation. It frames any and all claims of biblical corruption as a direct contradiction of the Son of God. If His words could be lost, diluted by human error, or corrupted by a "great and abominable church," His statement in Matthew 24:35 would be false. This promise is not just for the New Testament, but for all Scripture, as Christ Himself is the "Word" (John 1:1) who spoke through the prophets. This promise ensures that His "will" or "testament" remains intact. It is not a fragile, historical document left to the whims of men; it is an **eternal, indestructible testament** sealed by the authority of the Creator. This makes the very idea of a "lost" or "broken" gospel a doctrinal impossibility.

Scripture References: Matthew 24:35; Mark 13:31; Luke 21:33; Isaiah 40:8; Psalm 119:89; 1 Peter 1:25.

Anticipated Rebuttals: One **rebuttal** is to claim that "my words" refers *only* to the specific prophecy Jesus was giving (the Olivet Discourse) and not to the entire body of Scripture. This, however, is an act of "Special Pleading," attempting to limit the scope of Christ's words to avoid their massive implication. Christ's statement is general and absolute, "my words" (plural), just as "heaven and earth" is general. Another argument is that this refers to an "oral" preservation, not a textual one. This is illogical. The written word is the very *mechanism* of preservation. How would an "oral" tradition be *more* durable than a written one, especially when Christ's own apostles commanded their words to be written down (Revelation 1:11) and read (1 Thessalonians 5:27)?

The most common **rebuttal** is simply to ignore the verse, to avoid its plain meaning because it is so devastating to any "Restorationist" claim.

Churches Teaching Fallacies: This "corrupted text" doctrine, which stands in direct contradiction to Christ's own promise, is the unshakeable foundation of the Church of Jesus Christ of Latter-day Saints (Mormonism). Joseph Smith's entire claim, originating in the 1830s, is that Christ's words *did* pass away, or at least were corrupted to the point of being unreliable, thus necessitating the Book of Mormon. This doctrine is also held by the Jehovah's Witnesses, who claim the text was corrupted to include "pagan" ideas like the deity of Christ. This skepticism was popularized in the 19th century by German rationalists and "higher critics" who treated the Bible as a human document that *must* be fallible, just like any other ancient text. They, like the Restorationists, placed human reason above Christ's plain promise.

Verses of Apparent Support: (There are no verses of apparent support for the idea that Christ's words *would* pass away. The claim is made in a vacuum, against the text.)

Verses of Correction: Matthew 24:35; Mark 13:31; Luke 21:33; Isaiah 40:8; 1 Peter 1:25; John 10:35 ("the scripture cannot be broken").

Logical Fallacy Analysis: The opponent's argument is a **Fallacy of Inconsistency** (or a contradiction). The opponent (e.g., a Mormon missionary) will use the KJV to "prove" their doctrines, citing its verses as authoritative when it suits them. Yet, their foundational premise is that the *same book* is a corrupted, unreliable, and broken text. They cannot have it both ways. Either the book is authoritative, in which case Matthew 24:35 is true and no "restoration" was needed, or the book is corrupt, in which case it has no authority to "prove" anything. It's like a lawyer telling a judge, "This witness is a compulsive liar, but I want you to accept everything he says *that helps my case* as pure truth."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Empiricism**, the belief that truth is only derived from what we can see and observe. The opponent looks at human history (the "empirical" data) and sees wars, fallible scribes, and institutional corruption. From this, they *conclude* the text must be corrupted. They are trusting their own limited observation of human failure over Christ's divine promise. The KJV believer operates from a foundation of **Revelation**. We accept Christ's promise as a higher truth than our own observation. We trust the Creator's word over the chaotic history of the creation.

Question 4. How does 1 Peter 1:23-25 describe the Word of God and its endurance?

Answer 4. Topical Bible Study Correction (KJV): This passage describes the Word of God as the very *agent* of our salvation, the "incorruptible" seed by which a believer is "born again." This establishes the Word not as a mere human text, but as a living, divine, and generative element. Peter places this "incorruptible seed" in direct, stark contrast to all "corruptible seed" and "all flesh," which he describes as grass that withers and fades away. The Word of God, however, is set in total opposition to this universal principle of decay. It "liveth and **abideth for ever**." This text confirms two non-negotiable truths. First, the Word is "**incorruptible**" by its very nature. This

means it cannot be functionally destroyed, diluted, or broken by error or time. It is not subject to the corruption that plagues "all flesh." Second, its endurance is **"for ever."** Peter quotes Isaiah 40:8 to reinforce this fact, concluding, "And this is the word which by the gospel is preached unto you." This is a devastatingly precise statement. What is this eternal, incorruptible, forever-abiding Word? It is the **gospel** that was being preached by the apostles. This directly supports the KJV doctrine of preservation and refutes any claim of a "lost gospel." The Word that saves us is not a fragile, lost message, but an eternal, living, and incorruptible testament that endures through all generations.

Scripture References: 1 Peter 1:23-25; Isaiah 40:8; Psalm 119:89; Matthew 24:35; John 1:1; Hebrews 4:12.

Anticipated Rebuttals: The most common **rebuttal** is to claim that "the Word" refers to Jesus Christ (the *Logos*), not the written Scripture. While Christ is the living Word (John 1:1), this argument fails in this specific context. Peter explicitly defines the Word he is talking about: "And this is the word which by the **gospel is preached** unto you." He is speaking of the *message*, the "incorruptible seed" of the gospel which, when planted, brings new birth. The written Scriptures are the vessel for that seed. To separate the "living Word" from the "written Word" is a false dichotomy; God preserves His written Word *because* it is the testimony of the living Word. A second **rebuttal** is that "incorruptible" refers to its *spiritual nature*, not its textual purity. This is another philosophical abstraction. How can a "spiritually pure" message be conveyed through "textually corrupt" words? The container and the content are linked. The promise is for the Word itself, which is the gospel being preached.

Churches Teaching Fallacies: This "corrupted gospel" premise is the lifeblood of the Church of Jesus Christ of Latter-day Saints (Mormonism). The claim by Joseph Smith (circa 1830s) that the "plain and precious parts" of the gospel were "taken away" by the "great and abominable church" is a direct contradiction of 1 Peter 1:23-25. Peter declares the preached gospel to be "incorruptible" and to "abide for ever." The LDS claim is that it *is* corruptible and *did not* abide. This idea of a "corrupted" text was also a key assertion of Gnosticism in the 2nd century. Gnostic teachers like Valentinus claimed the "simple" gospel preached by the apostles was a corrupt, inferior version, and that *he* possessed the "secret, incorruptible" knowledge.

Verses of Apparent Support: (Again, there are no verses that support the idea that the gospel would be corrupted and lost. The claim is extra-biblical.)

Verses of Correction: 1 Peter 1:23-25; Isaiah 40:8; Matthew 24:35; Jude 1:3 ("the faith which was once delivered unto the saints"); Galatians 1:8.

Logical Fallacy Analysis: The argument that separates the "living Word" from the "written Word" in this context is a **False Dilemma** (or False Dichotomy). The opponent presents two options as if they are mutually exclusive: "Either the Word is Jesus, OR it's the Bible." This is a false choice. The KJV presents them as inseparably linked. Christ is the living Word, and the KJV is the written Word that testifies of Him. The written Word is the "incorruptible seed" precisely *because* its subject is the incorruptible Christ. It's like arguing, "Is this a marriage covenant, or is it just ink on

paper?" It is a marriage covenant *because* of the ink on the paper. The physical text carries the spiritual promise.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **Gnosticism**, which is the belief that the physical, material world (like a written text) is inherently corrupt and inferior, while the spiritual, "unseen" world (like a "concept" or "idea") is pure. The opponent is comfortable with a "spiritual" Christ but deeply uncomfortable with a "pure" physical text. The KJV rejects this. It teaches that God, the Creator, works through His creation. He preserved His "incorruptible" message in a physical, written Word, just as He manifested the "incorruptible" God in a physical, human body—Jesus Christ.

Question 5. The claim is made that the Bible has been corrupted. According to the "Burden of Proof" fallacy, who has the responsibility to provide evidence for this claim?

Answer 5. Topical Bible Study Correction (KJV): The KJV doctrine of preservation rests on the solid bedrock of God's own covenantal promise to "preserve them... for ever" (Psalm 12:7) and Christ's personal guarantee that His "words shall not pass away" (Matthew 24:35). The believer's position is not an assertion; it is a position of rest, trusting in God's stated promise. The **burden of proof**, therefore, rests **entirely and exclusively** on the one making the extraordinary claim of corruption. It is the *claimant* who must provide the evidence. The believer is not required to prove the Bible is preserved; God already promised He would do it. The challenger, the one who claims God's promise has failed, must prove that He failed. To be valid, this proof must be systematic, verifiable, and absolute. The challenger must provide the evidence. They must answer: **What** specific verses or doctrines were corrupted? **When** were they corrupted? **How** were they corrupted? And **by whom**? And, most importantly, where is the "pure", "original" manuscript from which they are drawing their "uncorrupted" information? Simply asserting "corruption" or "mistranslation" without providing this specific, verifiable proof is an unsubstantiated claim, not a reasoned argument. The KJV's own internal harmony, supported by the overwhelming testimony of the vast majority of historical manuscripts, stands as a powerful testament to its preservation. The burden rests squarely on the accuser, and in 2,000 years, that burden has **never been met**.

Scripture References: Psalm 12:6-7; Matthew 24:35; John 10:35; Proverbs 30:5-6; Revelation 22:18-19.

Anticipated Rebuttals: The **rebuttal** is almost always a "Gish Gallop" of supposed "contradictions" or "translation errors." The opponent will point to minor variations in genealogies, numbers, or difficult-to-harmonize passages as "proof" of corruption. This, however, is not proof of corruption, but of a failure to "rightly divide" the text. Apparent contradictions, when studied topically, dissolve and reveal a deeper harmony. A second **rebuttal** is to point to the *existence* of different manuscripts (like the Alexandrian texts) as "proof" that the text was changed. This is also not proof of corruption, but simply evidence that a *competing* and *inferior* text line exists. The KJV is based on the Majority Text, the text family that agrees in over 90% of all manuscripts. The opponent's "proof" is simply the minority report.

Churches Teaching Fallacies: This "corrupted Bible" assertion is the foundational claim of the Church of Jesus Christ of Latter-day Saints, which was necessary for Joseph Smith to introduce the Book of Mormon in the 1830s. It is also the claim of the Jehovah's Witnesses, who must discredit the KJV's testimony to the deity of Christ. This method of "placing the burden of proof" on the believer, making them defend God's promise, is a hallmark of modern atheistic and skeptical movements. This tactic was famously articulated by the philosopher Bertrand Russell with his "celestial teapot" analogy in 1952, arguing that the person making the unfalsifiable claim (e.g., of a "corrupted" text) doesn't have to prove it, and the skeptic must disprove it. The KJV rejects this; the one making the claim bears the burden.

Verses of Apparent Support: (Verses used to claim "contradictions") 2 Samuel 10:18 (700 chariots) vs. 1 Chronicles 19:18 (7,000 chariots); Matthew 27:9 (Jeremy) vs. Zechariah 11:12-13.

Verses of Correction: Psalm 12:6-7; Matthew 24:35; 2 Timothy 3:16 ("All scripture is given by inspiration of God"); 2 Timothy 2:15 ("Study to shew thyself approved... rightly dividing the word of truth").

Logical Fallacy Analysis: This is the **Burden of Proof Fallacy** (or *Argument from Ignorance*). The opponent claims the Bible is corrupt and then demands the believer prove it is *not* corrupt. This is a logical trap. The person making the positive claim (the claim of corruption) is the one who must provide the evidence. It is a reversal of all rules of logic and debate. It is like a man walking into a courtroom and saying, "This defendant is guilty. Now, it's his job to prove he is innocent." That is not how truth is established. The KJV's position is the "not guilty" plea; it rests on the promise of God. The accuser must provide the evidence, and they have none.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Presuppositional Skepticism**. The opponent has *already decided* the Bible is a fallible human book *before* they even begin their analysis. Because they presuppose it *must* be corrupt, they see all evidence (like manuscript variations) through that lens. The KJV believer operates from **Presuppositional Faith**. We presuppose God's promise is true. This is not a blind faith; it is a faith that is then *confirmed* by the evidence of the text's internal harmony and the overwhelming manuscript support.

Question 6. Does the KJV itself ever state that it would be lost or corrupted and require a future "restoration"?

Answer 6. Topical Bible Study Correction (KJV): No. The King James Version **never** states that its words would be lost, corrupted, or functionally destroyed. In fact, it teaches the **exact opposite** with absolute consistency. The KJV's own testimony, from Genesis to Revelation, is one of divine and permanent preservation, not corruption. It testifies that God's Word is "settled in heaven" (Psalm 119:89). It testifies that God Himself made an eternal promise: "thou shalt preserve them... **for ever**" (Psalm 12:7). It testifies from the mouth of Christ Himself that "heaven and earth shall pass away, but **my words shall not pass away**" (Matthew 24:35). It testifies that the preached gospel is "incorruptible" and "abideth for ever" (1 Peter 1:23-25). It testifies that the faith was "once delivered unto the saints" (Jude 1:3), as a final, complete deposit, not a partial, fragile message that would be lost. The entire concept of a "Great Apostasy" that would destroy the *text*

of the Word of God, and the subsequent "Restoration" of that text, is a doctrine **entirely foreign to the Bible itself**. This premise must be imported from an external, post-biblical source. The KJV presents itself as the final, complete, and eternally preserved Word of God. The claim of its corruption is a **man-made doctrine** that stands in direct opposition to the Bible's own testimony about itself.

Scripture References: Psalm 12:6-7; Psalm 119:89; Isaiah 40:8; Matthew 24:35; 1 Peter 1:23-25; Jude 1:3.

Anticipated Rebuttals: The primary **rebuttal** is to twist verses about *spiritual apostasy* into verses about *textual corruption*. Opponents will cite 2 Thessalonians 2:3 ("...there come a falling away first") or Amos 8:11-12 ("...a famine in the land... of hearing the words of the LORD") as "proof" that the words would be lost. This is a classic bait-and-switch. A "falling away" (apostasy) is a rejection *of* the truth; it is not the destruction *of* the truth. A "famine of hearing" is not a famine of *existing*. The Word of God can be widely available, as it is today, and yet people can refuse to "hear" it. These verses support the idea of a *spiritual* falling away, which the KJV clearly predicts. They do *not* support the claim that the *text itself* would be corrupted and lost from the earth.

Churches Teaching Fallacies: The concept of a "textual apostasy" is the essential, load-bearing doctrine of the Church of Jesus Christ of Latter-day Saints. In the 1830s, Joseph Smith had to establish this premise to validate the Book of Mormon. This doctrine is also foundational for Islam (7th century), which claims the Bible was corrupted, and for many Gnostic cults in the 2nd century, who claimed the apostolic message was a "corrupt" version of their "secret" knowledge. In all cases, the pattern is the same: first, declare the existing standard to be broken; second, present yourself as the only one who can "restore" it.

Verses of Apparent Support: 2 Thessalonians 2:3; Amos 8:11-12; 1 Timothy 4:1.

Verses of Correction: Matthew 24:35; Psalm 12:7; 1 Peter 1:25; Jude 1:3; John 10:35.

Logical Fallacy Analysis: The opponent's argument here is a **Straw Man Fallacy**. The KJV *does* teach that there will be a "falling away" and that "evil men and seducers shall wax worse and worse" (2 Timothy 3:13). This is the *true* KJV doctrine. The opponent builds a "straw man" by falsely claiming the KJV *doesn't* teach this. They then "prove" this "falling away" (which the KJV already teaches) and deceitfully claim this "proves" the *text* was corrupted. They knock over a straw man (the KJV doesn't teach apostasy) to "prove" a conclusion (the text is corrupt) that has nothing to do with their "proof."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a **Category Error**. The opponent falsely conflates two separate and distinct categories: **rejection** of the Word and **destruction** of the Word. The KJV teaches that men will *reject* the Word. The opponent deceitfully reframes this as the Word being *destroyed*. A "famine of hearing" (rejection) is not the same as a "famine of existing" (destruction). A man dying of thirst in the desert (rejection) is not the same as a world with no water in it (destruction). The KJV teaches the former; the opponent invents the latter.

Question 7. Since over 90% of all New Testament manuscripts agree, how does this manuscript evidence challenge the claim of widespread corruption?

Answer 7. Topical Bible Study Correction (KJV): The claim of widespread, catastrophic corruption is a foundational premise for any "Restoration" narrative. This premise, however, is not just doctrinally false (as it contradicts God's promise); it is **factually unsubstantiated** by the historical manuscript evidence. The "corruption" claim is an assertion made in a vacuum, completely detached from the physical evidence. The overwhelming majority of all extant New Testament manuscripts—over 90% of the 5,000-plus copies—are in substantial agreement with one another. This vast body of evidence is known as the **Majority Text**, and it forms the basis of the KJV's Textus Receptus. This unified testimony, spanning centuries and continents, directly challenges and refutes the idea that the text was lost or hopelessly corrupted. A "corrupted" text, altered by a "great and abominable church," would leave a trail of conflicting, chaotic, and contradictory manuscripts. Instead, we find a **remarkably stable and unified text**, protected by its sheer volume and geographical spread. The "corruption" that critics point to exists almost exclusively in a small, competing family of manuscripts from Alexandria, Egypt (like the Sinaiticus and Vaticanus), which are the minority report, not the majority testimony. The historical facts support the KJV's own doctrine of divine preservation, demonstrating that the text was never "lost" and did not need to be "restored" by a 19th-century prophet.

Scripture References: Psalm 12:6-7; Matthew 24:35; 1 Peter 1:25. (The evidence is historical, supporting the KJV's scriptural claims).

Anticipated Rebuttals: The primary **rebuttal** is to ignore the *number* of manuscripts and focus on the *age* of a select few. Opponents will claim that the Alexandrian manuscripts (Sinaiticus and Vaticanus) are "older and better" because they date from the 4th century. This argument is flawed. First, "older" does not mean "better"; it could simply mean they are "older copies" of a "corrupted" text line. Second, their age is not vastly superior. We have fragments (like the P66) from the 2nd century that support the Majority Text. Third, the *reason* these Alexandrian texts are so "pristine" is that they were likely rejected by the early church as corrupt and were not "used to death" like the faithful copies were. The KJV rests on the *agreement* of the vast majority, not the *age* of a few outliers.

Churches Teaching Fallacies: This "older is better" manuscript theory is the foundation of modern textual criticism and is taught in nearly all modern seminaries, regardless of denomination, leading to the creation of modern versions like the NIV, ESV, and NLT. This theory was popularized in 1881 by B.F. Westcott and F.J.A. Hort, two Anglican scholars who held a deep-seated preference for the Alexandrian texts. This theory is also implicitly accepted by "Restorationist" groups like the LDS Church and Jehovah's Witnesses, as it provides the "scholarly" basis for their claim that the KJV (based on the "corrupt" Majority Text) is unreliable.

Verses of Apparent Support: (This is a matter of historical evidence, not specific verses).

Verses of Correction: (The KJV's own testimony to its purity and preservation). Psalm 12:6-7; Matthew 24:35; 1 Peter 1:23-25.

Logical Fallacy Analysis: The "older is better" argument is an **Appeal to Antiquity** fallacy, but in reverse. It assumes that which is *oldest* is *purest*. This is not logically necessary. An "older" copy of a *corrupted* text is still a corrupted text. A 10-year-old copy of a *perfect* original is more faithful than a 50-year-old copy of a *broken* original. The real test is not age, but *agreement* and *consistency* with the established text. The KJV is based on the overwhelming consensus of thousands of manuscripts that agree. The opponent's view is based on a handful of old-but-conflicting manuscripts from one geographical location. It is like trusting a single, strange story from one "old" witness over the identical testimony of 90 other witnesses.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Materialism**, the belief that the text is just a physical object, and its authority is determined by physical properties like age and material (papyrus, vellum). The KNJ's doctrine of preservation is based on **Providence**. We believe that God *providentially* guided His church to recognize, copy, and use the *faithful* manuscripts, which is why they *became* the "Majority Text." The minority texts were rejected for a reason. The opponent trusts the "artifact"; the believer trusts the "testimony" preserved by God's hand.

Question 8. The KJV's internal harmony, with no contradictions across hundreds of topics, is cited as an empirical testament to its preservation. How would a "corrupted" text likely appear when studied topically?

Answer 8. Topical Bible Study Correction (KJV): A "corrupted" text, one that was altered by different scribes, with different agendas, in different centuries, would be a **doctrinal impossibility to harmonize**. When studied topically, it would present a mass of irreconcilable contradictions. Doctrines would conflict, timelines would diverge, and core truths would be chaotic. One scribe, for example, might add a verse to support "works," while another adds a verse to support "grace," leaving the text in a state of civil war with itself. The KJV, however, demonstrates the precise opposite. When subjected to rigorous, comprehensive topical study—comparing all verses on a given subject—it reveals a perfect, multi-layered internal harmony across hundreds of topics, from the Godhead to salvation to prophecy. This internal consistency is an **empirical testament** to its preservation. It is like a complex combination lock with thousands of tumblers; every single tumbler must be perfectly aligned for the whole to work. The discovery of this perfect unity, where Scripture interprets Scripture without contradiction, is profound evidence of a single, divine Author who has also preserved the text from the very corruption that would have made such harmony impossible. A corrupted text would be a "house divided against itself," and it would fall. The KV's house stands, perfectly joined together.

Scripture References: 2 Timothy 2:15; 1 Corinthians 2:13; 2 Peter 1:20; Matthew 12:25.

Anticipated Rebuttals: The **rebuttal** is, again, to *claim* contradictions exist. The opponent will shout, "The KJV is full of contradictions!" and will cite the same handful of supposed "errors" (like the genealogies of Christ, or the two different accounts of Judas's death). These are not contradictions; they are *un-harmonized* passages in the mind of an unlearned reader. They are a failure of *study*, not a failure of the *text*. For example, the two accounts of Judas's death (Matthew 27:5, "hanged himself," and Acts 1:18, "falling headlong, he burst asunder") are not contradictory. They are two parts of a single, gruesome event: he hanged himself, and in the process (or after),

the rope or branch broke, and he fell, bursting asunder. This is a perfect *harmony*, not a contradiction. A "corrupted" text would have him dying in two different cities, but the KJV's harmony is perfect.

Churches Teaching Fallacies: This "contradiction" claim is the primary tool of all skeptics, from village atheists to "Restorationist" missionaries. The Church of Jesus Christ of Latter-day Saints (Mormonism) must claim the KJV is contradictory to justify the need for a "restored" text. This idea was formalized by Joseph Smith in the 1830s. Similarly, the 18th-century "Enlightenment" philosopher Voltaire famously (and foolishly) "proved" the Bible was absurd by pointing out that it mentions bats (which he claimed were not birds) as "fowls" (Leviticus 11:19). This is not a contradiction, but a simple recognition that the KJV's "fowl" (Hebrew: *oph*) means "winged creature," a different *category* than modern, man-made Linnaean taxonomy.

Verses of Apparent Support: (Passages claimed as contradictions) Matthew 27:5 and Acts 1:18; Matthew 27:9 and Zechariah 11:12-13.

Verses of Correction: 2 Timothy 2:15 ("rightly dividing the word of truth"); 1 Corinthians 2:13 ("comparing spiritual things with spiritual"); 2 Peter 1:20 ("no prophecy of the scripture is of any private interpretation").

Logical Fallacy Analysis: The opponent's claim is a **Hasty Generalization Fallacy**. The opponent finds one or two passages that *they* cannot personally harmonize, and from this tiny, specific sample, they make a *hasty generalization* that the *entire* 800,000-word text is a "corrupted, contradictory mess." It is an argument from personal ignorance. It's like finding two project blueprints that look slightly different, and without knowing how to read them, declaring the entire project "corrupt" and "unbuildable." A skilled architect, however, would see that one is for the foundation and the other is for the wiring, and that they work together perfectly.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Rationalism**, the belief that human reason is the final and absolute measure of all truth. The rationalist opponent believes, "If *I* cannot understand it or harmonize it, it *must* be a contradiction." They place their own limited, finite mind as the judge *over* the text. The KJV believer operates from a foundation of **Humility**. We assume the text *is* harmonious (because God promised it) and that any *apparent* contradiction is a failure in *our* understanding, which must be corrected by more diligent, prayerful study, "comparing spiritual things with spiritual."

Question 9. The Book of Mormon has had over 36 revisions. How does this fact contrast with its claim to be a perfect, divinely inspired text?

Answer 9. Topical Bible Study Correction (KJV): The claim of a "corrupted Bible" is almost always used to justify the need for a "perfect" or "more correct" restoration text. This, however, creates a fatal internal contradiction for the "Restorationist" claim. The Book of Mormon, which was claimed by Joseph Smith to be "the most correct of any book on earth" and a perfect, divine transcription, has undergone **over 36 significant revisions** since its initial publication in 1830. These are not minor spelling corrections; they are substantial changes to doctrine, history, and key

phrases. A text that is "perfect" and "divinely inspired" requires **no revision**. The very fact that it has been substantially and repeatedly altered by its own editors and "prophets" is an open admission that it is *not* a perfect text. This invalidates the very premise of its creation. It is a "Tu Quoque" (you also) fallacy—accusing the Bible of a flaw (corruption) which its own "restored" text possesses in a far more demonstrable and undeniable way. The KJV, by contrast, has remained stable for centuries, its doctrinal integrity protected by a vast and unified manuscript tradition. The Book of Mormon, on the other hand, is a "house divided," a text that has been actively "corrupted" by its own leadership, proving it to be a product of men, not God.

Scripture References: Proverbs 30:5-6 ("Every word of God is pure... Add thou not unto his words, lest he reprove thee, and thou be found a liar."); Revelation 22:18-19.

Anticipated Rebuttals: The **rebuttal** from the LDS church is that these 36 changes were *not* revisions, but were simply "corrections of printer's errors" from the 1830 edition. This claim is factually false. While some *were* printer's errors, many were significant theological changes. For example, in 1 Nephi 11:21, the 1830 edition read that Mary was "the mother of God." This was later revised to "the mother of the Son of God" to fit their changing theology of the Godhead. In Alma 46:13, the 1830 edition mentions "their Rameumptom," which was later changed to "the Rameumptom." These are theological and syntactical changes, not "printer's errors." The evidence is clear: the text was not "perfect" and was "corrected" by men to fit their evolving doctrines.

Churches Teaching Fallacies: This "perfect text" claim that is immediately disproven by its own history is unique to the Church of Jesus Christ of Latter-day Saints (Mormonism). Joseph Smith (1830s) made the claim of perfection, and every subsequent president of the church (from Brigham Young to the present) has had to either ignore or explain away the thousands of changes that prove this claim false. This demonstrates a pattern of "speaking lies in hypocrisy" (1 Timothy 4:2), where the leadership *knows* the text has been changed, but *claims* it is perfect to maintain control over the laity.

Verses of Apparent Support: (There are none. This is a matter of historical fact.)

Verses of Correction: Proverbs 30:5-6; Deuteronomy 4:2 ("Ye shall not add unto the word... neither shall ye diminish ought from it"); Revelation 22:18-19.

Logical Fallacy Analysis: This is a **Fallacy of Special Pleading**. The opponent holds the KJV to an impossible standard of 100% perfection, claiming that a single, minor, *supposed* contradiction "proves" the *entire book* is corrupt. However, they apply a *different standard* to their *own* book. When the Book of Mormon is shown to have over 36 *admitted* and *obvious* errors, they "plead" that these are just "printer's errors" and "don't affect the message." This is a hypocritical, double standard. They strain at the gnat of a supposed KJV contradiction and swallow the camel of 36 documented revisions in their own text.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Authoritarianism**, the belief that truth is defined by "what our leader says." The opponent's "truth" is not the text itself, but the *current* leader's interpretation *of* the text. This is why the Book of Mormon *can* be changed. If the "living prophet"

says the 1830 text was wrong, it's wrong. If he says the 1981 text is right, it's right. The text has no authority; only the *institution* has authority. The KJV believer's foundation is **Sola Scriptura**. The *text* is the authority. It cannot be changed. It judges us; we do not judge (or "correct") it.

Question 10. If God promised to preserve His words "for ever" (Psalm 12:6-7), what would a claim of "corruption" imply about God's power or His faithfulness to His promise?

Answer 10. Topical Bible Study Correction (KJV): The claim of a corrupted Bible, when traced to its logical conclusion, is not merely an academic argument about history; it is a profound **theological accusation against the character of God Himself**. If God made an explicit, unconditional, covenantal promise to "preserve them... for ever" (Psalm 12:7), and yet those words were somehow lost, broken, or corrupted by men, it leads to one of two logical and blasphemous conclusions: either God **lacked the power** (omnipotence) to stop the corruption, or He **lacked the will** (faithfulness) to keep His promise. Both conclusions are impossible for the God of the KJV. The KJV doctrine of preservation is not built on the infallibility of human scribes; they were and are fallible men. Our doctrine is built on the **infallibility of God Himself**. We believe God is *powerful* enough to override human error, and *faithful* enough to honor His own Word. Therefore, to claim the Bible is corrupted is to claim that God has failed. It is to claim that a "great and abominable church" or a group of careless scribes was *more powerful* than God's promise. It makes God a liar (Titus 1:2) and a failure. It neuters His omnipotence and makes His covenant "of no effect." This is the real, high-stakes implication of the "corrupted Bible" claim, and it is why this doctrine is the foundational heresy upon which all "Restorationist" cults are built.

Scripture References: Psalm 12:6-7; Matthew 24:35; Numbers 23:19 ("God is not a man, that he should lie"); Titus 1:2 ("God, that cannot lie, promised"); Hebrews 6:18 ("it was impossible for God to lie").

Anticipated Rebuttals: The **rebuttal** is an attempt to soften the accusation. The opponent will say, "We aren't saying God failed! We are just saying He *allowed* men to corrupt the text, and then He *restored* it through our prophet." This is a distinction without a difference. If God's promise was to preserve it "for ever" (implying a *continuous* preservation), then "allowing" it to be corrupted and lost for 1,400 years *is* a failure of that specific promise. A "Restoration" is not "preservation." Preservation is keeping the original safe. Restoration is fixing a broken original. God promised the former, not the latter. To claim "Restoration" was necessary is to *admit* "Preservation" failed.

Churches Teaching Fallacies: This "God-failed" doctrine is the unspoken, yet necessary, theology of the Church of Jesus Christ of Latter-day Saints (Mormonism). Joseph Smith's 1830s claim that the Bible was broken is a direct claim that God's promise in Psalm 12:7 failed. It is also the necessary claim of Islam (7th century), which argues that God *allowed* the *Injil* (Gospel) to be corrupted, requiring the "final" Quran. This doctrine originates from a humanistic worldview that sees history as a battle between *men*, rather than a divine plan controlled by a *sovereign God*.

Verses of Apparent Support: (None. No verse says God's promise would fail).

Verses of Correction: Psalm 12:7; Matthew 24:35; Numbers 23:19; Titus 1:2; Hebrews 6:18; Isaiah 55:11 ("so shall my word be... it shall not return unto me void, but it shall accomplish that which I please").

Logical Fallacy Analysis: The opponent's "He allowed it" **rebuttal** is a **Special Pleading Fallacy**. The opponent is trying to create a special, "un-promised" gap in God's "for ever" promise. God's promise is "for ever." The opponent inserts a 1,400-year gap and says, "Well, He didn't promise to preserve it during *that* time." This is an *ad hoc* argument, created on the spot, with no scriptural basis. It is "special pleading" to save their theory from the text's clear words. It is like a man who promises to guard a vault "for ever," but then, after it is robbed, claims, "Ah, but I never promised to guard it on a Tuesday."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Deism**. Deism is the belief that God (the "Architect") created the world, "wound it up like a clock," and then stepped back to let it run on its own. This "Deist" god is not *immanent*; he does not intervene. The opponent's god is a Deist god. He "inspired" the Bible, and then "stepped back" and "allowed" men to corrupt it. The God of the KJV is a **Theistic** and **Sovereign** God. He is *immanent* and *providential*. He not only inspired His Word, but He has *actively intervened* in history to "preserve" it "for ever," exactly as He promised.

The KJV's Core Doctrines: The Non-Negotiable Standard

Question 11. According to Deuteronomy 6:4, what is the most foundational truth about God?

Answer 11. Topical Bible Study Correction (KJV): The most foundational truth, the very bedrock of all KJV doctrine and the starting point for all right-thinking about God, is declared in Deuteronomy 6:4: "Hear, O Israel: The LORD our God is **one LORD**." This is the *Shema*. It is not a polite suggestion, nor is it a complex philosophical puzzle. It is a non-negotiable, singular definition of God's essence. This is not a statement about "one purpose," or a "unity" of separate, distinct beings who are "working together." It is a declaration of absolute, uncompromising **monotheism**. This truth is the great filter for all theology. All other doctrines concerning God, Christ, and the Holy Spirit must harmonize with this immovable fact: there is **only one God**. Any teaching that introduces other gods, multiple gods, gods who were once men, or a "progression" to godhood is a direct violation of this primary command. It is the presentation of a *different god*, and therefore, a *different gospel*. The KJV's God is singular. This command, "one LORD," is the first and great commandment, and it is the foundation upon which all the Law and the Prophets hang. To get this wrong is to get everything wrong.

Scripture References: Deuteronomy 6:4; Isaiah 43:10-11; Isaiah 44:6, 8; Isaiah 45:5, 21-22; Mark 12:29-30; 1 Corinthians 8:4-6; 1 Timothy 2:5; James 2:19.

Anticipated Rebuttals: The primary **rebuttal** is that the Hebrew word for "one" (*echad*) means a "compound unity," like the "one flesh" of a husband and wife in Genesis 2:24, or the "one cluster" of grapes in Numbers 13:23. This is used to argue that "one LORD" really means a *committee* of gods who are "one in purpose." This argument fails for two reasons. First, it imports a definition

from a different context to override a primary, definitional statement. Second, the KJV's *own testimony* clarifies the meaning of "one" in this context. God Himself, in Isaiah 44:8, asks, "Is there a God beside me? yea, **there is no God; I know not any.**" This is not the language of a committee. It is the language of absolute, singular exclusivity. The "oneness" of God in the KJV is a "oneness" of *being*, not just *purpose*.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints (Mormonism) teaches a doctrine of polytheism, or more accurately, henotheism. They teach that God the Father (Elohim), Jesus Christ, and the Holy Ghost are three separate and distinct gods, a direct violation of this core command. This doctrine of a "plurality of gods" was formalized by Joseph Smith in the King Follett Discourse in 1844. This idea has its ancient roots in pagan Gnosticism and the Hellenistic concept of a divine hierarchy, which stood in stark contrast to the absolute monotheism of the KJV.

Verses of Apparent Support: (Verses used to imply polytheism) Genesis 1:26 ("Let us make man in our image"); Genesis 3:22 ("the man is become as one of us"); John 10:30 ("I and my Father are one" - interpreted as one *purpose*); 1 John 5:7 ("these three are one" - also interpreted as *purpose*).

Verses of Correction: Deuteronomy 6:4; Isaiah 44:8; Isaiah 43:10; Mark 12:29; 1 Corinthians 8:4; 1 Timothy 2:5.

Logical Fallacy Analysis: The "compound unity" argument is a classic **Equivocation Fallacy**. The opponent takes the word "one" and deceptively switches its meaning. In Deuteronomy 6:4, "one" is used in the context of *exclusivity* and *identity* ("Is there a God beside me?"). The opponent lifts the word, carries it over to Genesis 2:24 (where it describes a *relationship*), and then wrongly reapplies that relational meaning back to Deuteronomy 6:4. It is like arguing that because a "team" is "one," the word "one" itself must *always* imply multiple parts. This is false logic designed to obscure the plain, simple truth: "beside me there is no God."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Polytheism** (or Pluralism), the belief in multiple, distinct gods. The KJV's foundation is **Monotheism**. The opponent reads all scripture through a polytheistic lens, forcing verses that declare God's singularity (like Deuteronomy 6:4) to fit their plural-god model. They *start* with the belief that Elohim and Jesus are separate beings and then work backward to make the text fit. The KJV student starts with "The LORD our God is one LORD" and builds all other doctrine forward from that non-negotiable truth.

Question 12. What does Isaiah 43:10 state about any "God" being formed before or after the LORD?

Answer 12. Topical Bible Study Correction (KJV): Isaiah 43:10 is God's own sworn testimony against any form of polytheism, progression, or evolution of gods. He states, through the prophet, "...that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.**" This is one of the most absolute, exclusive, and eternally binding claims in the KJV. God Himself establishes the boundaries of divinity. First, He looks to the past: "before me there was no God formed." This single phrase completely dismantles

any doctrine that claims God (Elohim) is an "exalted man" who "progressed" to godhood, or that He was "begotten" by some other, greater god. He is eternal and un-formed. Second, He looks to the future: "neither shall there be after me." He slams the door on any possibility that *other* beings (like men) can "progress" to become gods alongside Him. This divine declaration makes the KJV's doctrine clear: there is **one, eternal, un-formed God** who has no predecessor and no successor. He is not the *first* in a *line* of gods; He is the *only* one in a *category of one*. Any doctrine of "exaltation" to godhood is a direct contradiction of this verse.

Scripture References: Isaiah 43:10-11; Isaiah 44:6, 8; Isaiah 45:5; Deuteronomy 6:4; Psalm 90:2 ("from everlasting to everlasting, thou art God").

Anticipated Rebuttals: The primary **rebuttal** is to claim that this verse *only* applies to *this* world or *this* "dispensation." The opponent will argue, "This is Jehovah talking, and He is just saying He is the only God *for us*." This is another "Special Pleading" argument. The text is absolute. It does not say, "before me there was no God formed *in this solar system*." It says, "no God formed." The language is all-encompassing. Another **rebuttal** is to claim "formed" means "false" gods, or idols. But the KJV uses the word "God" (*Elohim*). God is stating that no *Elohim* was formed before Him. He is contrasting Himself, the un-formed God, with all other *claims* to divinity, and declaring them all to be null and void.

Churches Teaching Fallacies: This "progression of gods" doctrine is the central, unique teaching of the Church of Jesus Christ of Latter-day Saints (Mormonism). It was most famously articulated by Joseph Smith in his 1844 King Follett Discourse, where he taught the "couplet": "As man is, God once was; as God is, man may become." This doctrine is a direct, head-on violation of Isaiah 43:10. This idea has its philosophical roots in Gnostic and Neoplatonic "emanation" theories, where lesser deities "emanated" from a higher, unknowable source.

Verses of Apparent Support: John 10:34 ("...Is it not written in your law, I said, Ye are gods?"); Psalm 82:6 ("I have said, Ye are gods").

Verses of Correction: Isaiah 43:10; Isaiah 44:8; Deuteronomy 6:4; John 10:35-36 (where Jesus immediately clarifies He is the *unique*, "sanctified" Son, not a god in the same way as the "judges" in Psalm 82).

Logical Fallacy Analysis: The **rebuttal** that this only applies "to us" is a **Fallacy of Hasty Generalization** (in reverse, a *Hasty Minimization*). The opponent takes an absolute, universal statement ("no God formed") and tries to reduce its scope to a specific, local application ("no God for us") without any textual warrant. It is a logical leap designed to neutralize the verse's power. It is like a man, told by his wife, "I have never loved any other man," replying, "You mean you've never loved any other man *in this neighborhood*." He is adding a qualifier that is not in the original statement, in order to change its meaning.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Pluralism**, the belief that "truth" is relative and there are "many paths" to "many gods." The KJV's foundation is **Exclusivity**. It teaches that there is *one* God, *one* Word, and *one* way of salvation. The opponent's doctrine of "many gods" and

"progression" is a classic polytheistic, pluralistic worldview. They cannot accept the absolute, exclusive language of Isaiah 43:10 because it violates their foundational philosophy. They *must* weaken the verse to make it "fit" their pluralistic model.

Question 13. How does Isaiah 44:8 reinforce this, when God asks, "Is there a God beside me? yea, there is no God; I know not any"?

Answer 13. Topical Bible Study Correction (KJV): This verse reinforces God's absolute singularity with devastating simplicity and finality. God Himself takes the stand as the only witness and issues a direct, rhetorical challenge to all of creation: **"Is there a God beside me?"** This is the question. He then immediately provides the answer, leaving no room for speculation or debate: **"yea, there is no God; I know not any."** This is not a statement of ignorance, as if God is "unaware" of other gods. This is a statement of **ontology** from the one, omniscient God who knows all things. If an all-knowing God "knows not any" other God, it is because **no other God exists**. This verse eradicates any possibility of a pantheon of gods, a plurality of divine beings, or a divine "committee" governing the universe. The KJV doctrine is strict, absolute monotheism. Any claim that other "gods" exist (such as an "exalted man" Elohim and a separate "god" Jesus, and a separate "god" the Holy Spirit) is a direct contradiction of God's own testimony. The KJV's God is the **only God**, and He is so singular that He knows of no other.

Scripture References: Isaiah 44:8; Isaiah 44:6; Isaiah 43:10; Isaiah 45:5-6; Deuteronomy 6:4; 1 Samuel 2:2.

Anticipated Rebuttals: The only possible **rebuttal** is to claim that "God" here (Hebrew: *Eloah*) is a "different" god than the *Elohim* (plural) mentioned in Genesis 1. This is a desperate appeal to obscure Hebrew grammar, which fails when compared with the KJV's own usage. The KJV uses "God" (Elohim) and "LORD" (Jehovah) interchangeably to refer to the *one* God. Furthermore, the context is absolute. God is not "playing a word game." He is making a simple, profound statement: "I am the only God there is. Period." To argue that He "knows not any" *other* gods, but that *He Himself* is actually a *committee* of gods, is to make the verse a piece of nonsensical, divine double-talk.

Churches Teaching Fallacies: This "plurality of gods" doctrine is the core of the theology of the Church of Jesus Christ of Latter-day Saints (Mormonism). Their entire concept of "Elohim" (the Father) and "Jehovah" (Jesus) as two separate, distinct Gods, is shattered by Isaiah 44:8. This polytheistic idea, formalized by Joseph Smith in the 1840s, is a direct revival of ancient pagan pantheons, where different gods had different roles, and stands in total opposition to the KJV's monotheistic foundation.

Verses of Apparent Support: Genesis 1:26 ("Let us make man"); John 10:34 ("Ye are gods").

Verses of Correction: Isaiah 44:8; Isaiah 43:10; Deuteronomy 6:4; Mark 12:29; 1 Corinthians 8:4.

Logical Fallacy Analysis: The argument that "God" in Isaiah 44:8 is "different" from "God" in Genesis 1 is a **"No True Scotsman" Fallacy**. The opponent has a pre-defined belief: "The

Godhead is plural." When confronted with a verse that shows God is singular (Isaiah 44:8), they "move the goalposts" and say, "Ah, but that's not the *true* definition of God; that's only *one* of them." They are modifying their definition *on the fly* to protect their theory. It is like saying, "All Scotsmen are brave," and when shown a cowardly Scot, replying, "Ah, but no *true* Scotsman would be a coward." The opponent is saying, "No *true* definition of God is singular," and they will "re-define" any verse that contradicts them.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Mysticism**, the belief that truth is found in "secret" or "hidden" knowledge, not in the plain, open text. The opponent must "read between the lines" and appeal to "lost" meanings of Hebrew words to build their polytheistic case. The KJV's foundation is **Revelation**. Truth is found in the *plain, open, revealed text*. God is not trying to *hide* the truth in obscure grammar. He is *revealing* it in plain statements: "Is there a God beside me? yea, there is no God; I know not any." The mystic seeks a "hidden" truth; the KJV believer rests on the *revealed* truth.

Question 14. What does Malachi 3:6 reveal about the fundamental nature of God? How does this conflict with an idea of "progression"?

Answer 14. Topical Bible Study Correction (KJV): Malachi 3:6 reveals a core, non-negotiable attribute of God's essential nature: **divine immutability**. God Himself declares, "For I am the LORD, I change not." This is a foundational statement about His very being. God is not in a state of flux. He is not evolving, learning, "progressing," or growing. He is eternally perfect, consistent, and unchanging. This attribute is the very foundation of His promises and His covenant. Because He "changes not," His promises are "sure." The idea of "progression to godhood," which is the centerpiece of the Mormon "plan of salvation," is the very **definition of change**. The doctrine "As man is, God once was; as God is, man may become" is a doctrine of radical, fundamental change. It implies a change *from* humanity *to* divinity, *from* a lesser state *to* a greater one, *from* a finite being *to* an infinite one. This is fundamentally and irreconcilably in conflict with the God who declares, "I change not." The God of the KJV **is** God; He did not **become** God. A god who can change is, by definition, not the God of the KJV.

Scripture References: Malachi 3:6; James 1:17 ("...the Father of lights, with whom is no variableness, neither shadow of turning."); Psalm 102:26-27; Hebrews 13:8 ("Jesus Christ the same yesterday, and to day, and for ever."); Psalm 90:2.

Anticipated Rebuttals: The **rebuttal** is to claim that "I change not" refers only to God's *covenant* or *promises* ("...therefore ye sons of Jacob are not consumed"), but not to His *essential nature*. This is another attempt to "divide" God. It is a false dichotomy. *Why* does God's covenant not change? *Because* His nature does not change. His faithfulness is rooted in His immutability. To separate the two is illogical. If God's *nature* could change (e.g., from a man to a god), then His *promises* could also change. The KJV's argument is that His promises are "sure" *because* His nature is "unchangeable."

Churches Teaching Fallacies: This "God-in-progression" doctrine is the "pearl of great price" of the Church of Jesus Christ of Latter-day Saints (Mormonism). It was formalized by Joseph Smith

in the 1844 King Follett Discourse, claiming God was "once a man like us." This is a profound heresy that stands in direct opposition to Malachi 3:6 and James 1:17. This idea has its philosophical roots in 19th-century "process philosophy" and the evolutionary ideas of men like Hegel, who saw "God" as an "Absolute Spirit" unfolding and "becoming" through history. This is a man-made philosophy imposed upon the text, not a doctrine derived from it.

Verses of Apparent Support: (None. No verse says God "progressed" or "changed" into God).

Verses of Correction: Malachi 3:6; James 1:17; Hebrews 13:8; Psalm 90:2.

Logical Fallacy Analysis: The opponent's argument that "I change not" only refers to "His promises" is a **Straw Man Fallacy**. The KJV *agrees* that God's promises do not change! That is not the debate. The opponent *re-frames* the argument to be about "promises" to *avoid* the real issue: God's **essential nature**. The verse says, "I am the LORD, I change not." It is a statement of *being*, which is the *reason* His promises are sure. The opponent "knocks over the straw man" of "God's promises change" (which no one is arguing) to avoid the iron-clad truth that "God's *nature* changes not."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Evolutionism** (or *Progressivism*). The opponent's worldview is built on the 19th-century idea that *everything* is in a state of "progression"—from simple to complex, from lower to higher. They have taken this worldly philosophy and applied it to God Himself. The KJV's foundation is **Perfection**. God is not "progressing" toward perfection; He *is* the eternal, unchanging standard of perfection. He is the "I AM," not the "I am becoming."

Question 15. What state of being does John 4:24 attribute to God? How does this contrast with the idea of God having a physical body of flesh and bones?

Answer 15. Topical Bible Study Correction (KJV): Jesus Christ Himself provides the definitive, non-negotiable definition of God's essential state of being. In His conversation with the woman at the well, He declares, **"God is a Spirit:..."** This is not a metaphor. It is not a secondary attribute. It is the very *substance* of His being. He is an immaterial, invisible, omnipresent Spirit. Christ then builds on this definition, stating, "...and they that worship him must worship him in spirit and in truth." This means our worship cannot be localized to a "mountain" or a "temple," because God is a Spirit and is therefore *everywhere*. This core doctrine—that God is a Spirit—is in direct and total conflict with the claim that God the Father (Elohim) is an "exalted man" who possesses a physical body of "flesh and bones." One cannot be *both* a localized, physical body (which is material) and *also* an omnipresent Spirit (which is immaterial). These two concepts are mutually exclusive. As Christ Himself later explains in Luke 24:39, "Behold my hands and my feet, that it is I myself: handle me, and see; for a **spirit hath not flesh and bones**, as ye see me have." Christ, in His resurrected *body*, defines what a spirit *is not*. Therefore, if God *is* a Spirit (John 4:24), He *is not* flesh and bones.

Scripture References: John 4:24; Luke 24:39; 1 Timothy 1:17 ("...the King eternal, immortal, **invisible**, the only wise God"); Colossians 1:15 ("Who is the image of the **invisible** God"); 1 Timothy 6:16 ("...whom no man hath seen, nor can see...").

Anticipated Rebuttals: The primary **rebuttal** is to point to Old Testament "theophanies" where God "appeared" as a man (e.g., Genesis 18, where God eats with Abraham). The opponent says, "See! God has a body." This is a "Category Error." These were *manifestations*, not a revelation of His *essential nature*. God, the "invisible" Spirit, "manifested" Himself in a temporary, *visible* form that Abraham could interact with. This was a *pre-incarnate* appearance of the Word (Jesus), who *would* one day take on a permanent body. It does not prove that God the Father *is* a body. In fact, John 1:18 confirms this: "No man hath seen God at any time; the only begotten Son... he hath declared him." The "God" that was "seen" in the Old Testament was the Word, the Son, *manifesting* the invisible Father.

Churches Teaching Fallacies: This "corporeal-God" (God-with-a-body) doctrine is a unique and foundational teaching of the Church of Jesus Christ of Latter-day Saints (Mormonism). Joseph Smith taught in the 1840s that "The Father has a body of flesh and bones as tangible as man's; the Son also; but the Holy Ghost... is a personage of Spirit." This is a direct contradiction of Christ's own words in John 4:24 ("God is a Spirit") and 1 Timothy 1:17 ("invisible God"). This doctrine is a regression to ancient, pagan anthropomorphism, where the "gods" were simply "super-men."

Verses of Apparent Support: Genesis 18:1-8 (God "eats" with Abraham); Genesis 32:24-30 (Jacob "wrestles" with God); Exodus 33:23 (Moses sees God's "back parts").

Verses of Correction: John 4:24; Luke 24:39; John 1:18; 1 Timothy 1:17; 1 Timothy 6:16; Colossians 1:15.

Logical Fallacy Analysis: The opponent's argument from the Old Testament "appearances" is a **Fallacy of Composition**. This fallacy assumes that what is true of a *part* must be true of the *whole*. The opponent sees a *part* of God's "work"—a temporary, physical *manifestation* (a theophany)—and wrongly concludes that this must be the "whole" of God's *essential nature*. It is like seeing a *glove* worn by an invisible man, and then concluding that the man *is* a glove. The KJV teaches that God (the Son) *used* a temporary body to interact with Abraham, but His *essential nature* (God the Father) is "invisible" Spirit.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Anthropomorphism**. This is the ancient, pagan belief that man is the "measure of all things" and that "God" must therefore be a "super-man." The opponent cannot conceive of an "invisible, immaterial" God, so they *re-create* God in their own, physical image. The KJV teaches the opposite. It is not "God is an exalted man," but "man was created in the image of God" (Genesis 1:27). We are the *reflection*; He is the *invisible reality*. The pagan makes God in *his* image; the KJV believer is being remade into *His* image.

Question 16. In Isaiah 9:6, a child is born. What divine titles is this child given?

Answer 16. Topical Bible Study Correction (KJV): In this single, profound messianic prophecy, the KJV text establishes both the humanity and the absolute divinity of the coming Messiah. First, His humanity is established: "For unto us a **child is born**, unto us a **son is given**." This is the incarnation; He will be a human child. Then, the text gives the names and titles that belong to this *specific child*. These are not titles for a *committee*, but for the "son" who is "given." And His name

shall be called "Wonderful, Counsellor, **The mighty God, The everlasting Father**, The Prince of Peace." The KJV does not shy away from this mystery. It explicitly calls the "child born" by the absolute titles of deity. He is not *a* mighty god; He is "**The mighty God.**" Most staggeringly, He is called "**The everlasting Father.**" This verse is a cornerstone of KJV doctrine, identifying the child Jesus not as a separate, created being, or a "junior god" in a pantheon. It identifies Him as the manifestation of the one, eternal God Himself. He is the "everlasting Father" who, in the mystery of godliness, has become a "child born" to redeem His own creation.

Scripture References: Isaiah 9:6; 1 Timothy 3:16; John 1:1, 14; John 14:9 ("...he that hath seen me hath seen the Father..."); Revelation 1:8 ("...saith the Lord, which is, and which was, and which is to come, the Almighty."); Micah 5:2.

Anticipated Rebuttals: The primary **rebuttal** is to claim that "mighty God" is a "lesser" title than "Almighty God." This is a desperate attempt to create a "second class" of divinity for Jesus. This fails, as the KJV uses "mighty God" for Jehovah (Isaiah 10:21). The second, more common **rebuttal**, is to *claim* this is a "mistranslation." Opponents (especially Jehovah's Witnesses and some LDS scholars) will claim the Hebrew *el gibbor* doesn't "really" mean "The mighty God." This is an appeal to "secret" knowledge, which contradicts the KJV's plain English. The most difficult part for them is "The everlasting Father." Here, they will claim it "really" means "the father of the *coming age*." This is not what the text says. The KJV is clear: "The everlasting Father."

Churches Teaching Fallacies: This "lesser-Jesus" doctrine is the core of Arianism, the heresy promoted by Arius in the 4th century, which taught that Jesus was a *created being*. This heresy is the official doctrine of the Jehovah's Witnesses (Watchtower Society). The Church of Jesus Christ of Latter-day Saints (Mormonism) also teaches a form of Arianism, claiming Jesus (Jehovah) is a *separate and distinct god* from Elohim (the Father), and "lesser" in the sense that He is the "Son" in a *physical* sense. Both groups must deny Isaiah 9:6's plain reading that this *one child* is both "The mighty God" and "The everlasting Father."

Verses of Apparent Support: John 14:28 ("...for my Father is greater than I."); 1 Corinthians 15:28 ("...then shall the Son also himself be subject unto him...").

Verses of Correction: Isaiah 9:6; John 1:1; John 10:30 ("I and my Father are one"); John 14:9; Philippians 2:6 ("...thought it not robbery to be equal with God"); 1 Timothy 3:16.

Logical Fallacy Analysis: The claim that "mighty God" is a "lesser" title than "Almighty God" is a **Fallacy of False Distinction** (or *Splitting Hairs*). The opponent is inventing a theological "rank" that exists nowhere in the KJV. The KJV uses "God" and "Almighty" to refer to the one God. By creating this imaginary "distinction," the opponent hopes to "demote" Jesus, even though the text gives Him the title of "God." It is like arguing that "The Chief Executive" is a "lesser" title than "The President." It is a meaningless distinction created to avoid the plain truth.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Hierarchicalism**. The opponent's worldview, borrowed from pagan Rome and Gnosticism, *requires* a "chain of command"—a "higher" god and

"lesser" gods. They cannot grasp the KJV's "mystery" of a *Tri-une* God who is *one*. They must force God into their human, pagan, hierarchical model. The KJV's doctrine of the Godhead (1 John 5:7) is not a "hierarchy"; it is a "mystery." The opponent rejects the mystery and invents a hierarchy that is nowhere found in the text.

Question 17. According to John 1:1 and John 1:14, who was "in the beginning," who "was God," and who was "made flesh"?

Answer 17. Topical Bible Study Correction (KJV): John 1:1 and 1:14 provide a precise, logical, and inescapable identification of Jesus Christ. The KJV text builds the case like a Master Architect. First, John 1:1 establishes the eternal nature and divine identity of "the Word": "In the beginning was the Word, and the Word was with God, and **the Word was God.**" This establishes three facts: 1) The Word is eternal ("In the beginning was..."). 2) The Word is distinct in person ("...with God"). 3) The Word is identical in nature ("...was God"). He did not come into existence; He *was* "in the beginning." He is not a *lesser* being; He "was God." After establishing this absolute, eternal divinity, John 1:14 identifies *who* this "Word" is: "And **the Word was made flesh**, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The logical conclusion is unavoidable. The one who "was God" in eternity is the same one who "was made flesh" in time. This person is Jesus Christ. This KJV doctrine asserts that Jesus is not a second, separate god, nor is He a "created spirit-brother." He is the eternal God Himself, the "Word" of God, who entered His own creation by taking on a human body.

Scripture References: John 1:1, 14; 1 Timothy 3:16 ("God was manifest in the flesh"); Isaiah 9:6; Philippians 2:6-7; Colossians 2:9 ("For in him dwelleth all the fulness of the Godhead bodily.").

Anticipated Rebuttals: The **rebuttal** from polytheists (like Mormons) is to agree with the text, but to *redefine* the words. They say, "Yes, the Word was 'God,' but 'God' is a *title* for an 'exalted man,' and there are *many* 'Gods.'" This fails because it contradicts the KJV's monotheism (Isaiah 44:8). The **rebuttal** from Arians (like Jehovah's Witnesses) is to claim a *mistranslation*. They will claim John 1:1 "really" says "the Word was *a* god." This is a blatant, dishonest change to the text, made to fit their heresy. The KJV, supported by the vast majority of all manuscripts, makes no such distinction. It says "the Word *was God*."

Churches Teaching Fallacies: The Jehovah's Witnesses (Watchtower Society) are so threatened by John 1:1 that they "corrected" it in their "New World Translation" to read "the Word was a god." This change, introduced in the 1950s, is a modern example of *willful* corruption to protect a 4th-century Arian heresy. The Church of Jesus Christ of Latter-day Saints (Mormonism) takes a different approach. They *accept* the verse but *redefine* "God" to be a "job title" in a polytheistic pantheon, a doctrine formalized by Joseph Smith in the 1840s. Both groups must "fix" or "re-interpret" this verse to protect their central heresy.

Verses of Apparent Support: (None. The text is the point of contention).

Verses of Correction: John 1:1, 14; 1 Timothy 3:16; Colossians 2:9; John 10:30.

Logical Fallacy Analysis: The Arian (Jehovah's Witness) argument is a **Fallacy of Translation**. They are not arguing from the KJV text; they are arguing *against* it, claiming "secret knowledge" of the Greek. The KJV is its own authority, and its reading is plain. The Polytheist (Mormon) argument is an **Equivocation Fallacy**. They use the word "God" with a hidden, unbiblical meaning. When the KJV says "the Word was God," it means He was the *one, singular* God of Deuteronomy 6:4. When the Mormon says "the Word was God," they mean He was *one god* in a *pantheon of many*. They are using the same word to describe two completely different, irreconcilable concepts.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Pluralism**. The opponent's worldview *requires* a "plurality" of gods. They cannot accept the KJV's singular, exclusive claims. The KJV's foundation is **Monotheism**. The KJV student reads John 1:1 ("the Word was God") and *harmonizes* it with Deuteronomy 6:4 ("The LORD our God is one LORD") and Isaiah 9:6 ("The everlasting Father") to arrive at the mystery of the Godhead (1 John 5:7). The opponent *rejects* this harmony and instead builds a *hierarchy* of separate gods, which is a pagan, not a biblical, concept.

Question 18. What does Colossians 1:16-17 state about Jesus Christ's role in creation and His existence "before all things"?

Answer 18. Topical Bible Study Correction (KJV): These two verses establish Jesus Christ as the **uncreated Creator** of every single thing that exists. The text is exhaustive, leaving no room for ambiguity or exception. "For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him.**" This places Christ in a unique, singular category, separate from and superior to *all* of creation. He did not just create the "earth"; He created "all things... in heaven," including all angelic beings ("thrones, dominions, principalities, or powers"). If "all things" were created *by* Him, He cannot logically be one of those created things. He is not the *first creation*; He is the eternal Creator. The text then confirms His eternal nature: "And **he is before all things**, and by him all things consist." He is not just "older"; He is "before" all things. He is the pre-existent, eternal God who not only *created* the universe, but who *holds it together* ("by him all things consist") at this very moment.

Scripture References: Colossians 1:16-17; John 1:3 ("All things were made by him; and without him was not any thing made that was made."); Hebrews 1:2 ("...by whom also he made the worlds"); Hebrews 1:10; Genesis 1:1.

Anticipated Rebuttals: The Arian (Jehovah's Witness) **rebuttal** is to, once again, *corrupt the text*. Their "New World Translation" inserts the word "other" four times into this passage ("by him all *other* things were created...") to "prove" that Jesus was the *first* creation and then *He* created all "other" things. This word "other" exists in *no* Greek manuscript. It is a willful, fraudulent addition to the text. The Mormon **rebuttal** is different. They will *agree* that Jesus (Jehovah) created the earth, but that He did so *as a contractor*, under the *direction* of His Father, the "architect" God (Elohim). This "architect/contractor" model is a man-made invention to support their polytheism. The KJV text, however, says "all things were created... *for him*," identifying Christ as the ultimate *owner* and *purpose* of creation, not just its "contractor."

Churches Teaching Fallacies: This "created-Christ" heresy is the official doctrine of the Jehovah's Witnesses (Watchtower Society), who deny the deity of Christ. Their addition of the word "other" to Colossians 1, first appearing in their 1950s translation, is one of the most infamous and "smoking gun" examples of heretical, intentional mistranslation in modern history. The LDS (Mormon) "contractor" theory, formalized by Joseph Smith and Brigham Young in the 19th century, is a Gnostic-style "emanation" doctrine, where a "lesser" god (Jesus) does the "dirty work" of physical creation for a "higher" god (Elohim).

Verses of Apparent Support: Revelation 3:14 ("...the beginning of the creation of God."); Proverbs 8:22 ("The LORD possessed me in the beginning of his way...").

Verses of Correction: Colossians 1:16-17; John 1:3; Hebrews 1:2. (Note: "Beginning" in Rev. 3:14 means "the *originator* or *source* of creation," not the "first *thing* created." The KJV harmonizes itself.)

Logical Fallacy Analysis: The insertion of the word "other" by the Jehovah's Witnesses is a **Fallacy of Tampering with Evidence** (or *Fabrication*). This is not a logical error, but an act of intellectual and spiritual fraud. The Mormon "contractor" argument is a **Fallacy of False Analogy**. They are applying a *human* model (an "architect" and a "contractor") to the *divine* act of creation ("*ex nihilo*") to "make sense" of it. This analogy is false and unbiblical. The KJV's model is not a "contractor"; it is the *one God* ("God... created all things by Jesus Christ," Ephesians 3:9), the "Word" who spoke, and it was done.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Subordinationism**. This is the philosophical need to create a *hierarchy* or "pecking order" for God. Arians and Mormons are *philosophically* repulsed by the KJV's "mystery" that Jesus can be *both* "with God" (distinct) and "was God" (equal). Their human logic *demands* a "greater" and "lesser." They *must* subordinate Jesus to a "lesser" role (either as "first creation" or "contractor-god") because their *philosophy* cannot handle the KJV's *mystery* of equality and unity: "in him dwelleth all the fulness of the Godhead bodily" (Colossians 2:9).

Question 19. How does 1 Timothy 3:16 summarize the "mystery of godliness"?

Answer 19. Topical Bible Study Correction (KJV): This single verse provides the most concise, powerful, and profound summary of the entire Christian faith—the "mystery of godliness." A "mystery" in the KJV is not a "riddle"; it is a divine truth that was once *hidden* but is now *revealed*. And what is this great revealed truth? **"God was manifest in the flesh..."** This is the doctrine of the Incarnation. It does not say "a god was manifest" or "a spirit-child was manifest." It says **God**—the one, singular, eternal God of Deuteronomy 6:4—was *made visible* (manifested) by taking on a human body, the "flesh." The verse continues: "...justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." This is the entire gospel in a single sentence. It perfectly harmonizes with John 1:14 ("the Word was made flesh") and Isaiah 9:6 ("The mighty God... a child is born"). The great "mystery" of our faith is not a complex pantheon of gods, nor is it a "progression" to godhood. The mystery is this: the one, invisible,

eternal, Spirit God (John 4:24) chose to become a visible, physical man—Jesus Christ—to accomplish our redemption.

Scripture References: 1 Timothy 3:16; John 1:1, 14; Colossians 2:9; Colossians 1:15; Isaiah 9:6; Matthew 1:23 ("...they shall call his name Emmanuel, which being interpreted is, God with us.").

Anticipated Rebuttals: This verse is so powerful that modern, "Alexandrian" text versions have *corrupted it*. This is a clear case of "corruption" *outside* the KJV. The KJV, based on the Majority Text, reads "God was manifest..." Modern versions (NIV, ESV, etc.), based on the *minority* Alexandrian texts, change the word "God" (*Theos*) to "He who" (*Hos*). This is a *massive* theological change, watering down the KJV's clear declaration of Christ's deity. Opponents who use these modern versions will claim the KJV is "wrong" here. This is false. The textual evidence for "God" is ancient and widespread, and it is the harder, more specific, and more glorious reading.

Churches Teaching Fallacies: This "lesser-Christ" heresy, which 1 Timothy 3:16 so powerfully refutes, is the doctrine of the Jehovah's Witnesses (Arianism) and the Church of Jesus Christ of Latter-day Saints (Polytheism). But the *corruption* of this verse ("He who" instead of "God") was championed by 19th-century scholars Westcott and Hort, who despised the KJV's Majority Text. Their "correction" of this verse, which demotes its Christology, is now the "standard" reading in almost all modern, non-KJV seminaries and Bibles.

Verses of Apparent Support: (None. The argument is over the textual reading itself.)

Verses of Correction: (The KJV text *is* the correction). 1 Timothy 3:16.

Logical Fallacy Analysis: The argument that "God" should be "He who" is an **Appeal to Authority** fallacy. The average Christian is told, "All the *modern scholars* agree that the 'oldest and best' manuscripts read 'He who.' Therefore, the KJV is wrong." The believer is intimidated by the "authority" of these unnamed "scholars" and their "secret" manuscript evidence. They are forced to choose between the plain text of the KJV in their hands and the "authority" of a "scholar" they have never met. The KJV believer rejects this "authority" and trusts the text God has preserved.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Naturalism**. This is the philosophical bias *against* the supernatural. The "mystery" of "God... manifest in the flesh" is too supernatural, too "scandalous" for the rational, naturalist mind. A "correction" from "God" to the much weaker, vaguer "He who" is *philosophically preferred* by the skeptic. It is a *less* miraculous, *less* specific claim. The modern "scholar" corrupts the text because his *philosophy* demands a *less* divine Jesus.

Question 20. Based on these KJV verses, is Jesus Christ presented as a created being or as the eternal God Himself?

Answer 20. Topical Bible Study Correction (KJV): The testimony of the King James Version, when harmonized topically, is overwhelming, consistent, and unambiguous: Jesus Christ is presented as the **eternal God Himself**, not a created being. This is not a conclusion drawn from

one or two difficult verses, but a foundational truth woven through the entire text, from prophecy to fulfillment. He is the "child" who is called "The mighty God, The everlasting Father" (Isaiah 9:6). He is the "Word" who "was in the beginning" and who "was God" (John 1:1). He is the Creator of "all things," who is "before all things" and by whom "all things consist" (Colossians 1:16-17). He is the one who claimed the eternal, uncreated name of God, "I AM" (John 8:58), a statement His audience immediately recognized as a claim to be Jehovah. He is the one who declared "I and my Father are one" (John 10:30), a claim His audience immediately recognized as "blasphemy... that thou, being a man, makest thyself God" (John 10:33). And He is the summation of the entire Christian faith: "God was manifest in the flesh" (1 Timothy 3:16). To place Christ in the category of a "created being," "spirit-brother," or "junior god" is a profound **category error**. The KJV places Him in the unique, singular category of the uncreated, eternal, Almighty God, manifest in the flesh to redeem the very creation He spoke into existence.

Scripture References: Isaiah 9:6; John 1:1, 14; John 8:58; John 10:30-33; Colossians 1:16-17; Colossians 2:9; 1 Timothy 3:16; Hebrews 1:8; Revelation 1:8.

Anticipated Rebuttals: The only **rebuttal** is to *dismantle* this harmony. The opponent must argue *against* the plain reading of *every single one* of these verses. They must claim "mighty God" is a "lesser" title. They must claim "Word was a god." They must claim "I AM" just means "I was before Abraham." They must claim "one" means "one in purpose." They must claim "all things" *really* means "all *other* things." They must claim "God was manifest" is a "mistranslation." Their entire "case" is not built *on* scripture, but on a systematic *rejection* and *re-interpretation* of every clear verse that defines Christ's divinity.

Churches Teaching Fallacies: This "created-Christ" doctrine is the central heresy of Arianism, first proposed by Arius in the 4th century and soundly rejected by the church. This heresy is the official, non-negotiable doctrine of the Jehovah's Witnesses (Watchtower Society). A polytheistic *version* of this heresy is the official doctrine of the Church of Jesus Christ of Latter-day Saints (Mormonism), which teaches Jesus is a "begotten" god, the "spirit-brother" of Lucifer. Both groups, originating in the 19th century, revived this ancient, condemned heresy.

Verses of Apparent Support: John 14:28 ("my Father is greater than I"); 1 Corinthians 15:28; Revelation 3:14.

Verses of Correction: John 10:30; Philippians 2:6; John 1:1; Isaiah 9:6. (Note: The "greater" verses refer to Christ's *role* in subjection as the "Son" or His *humanity*, not His *essential nature* or *substance*.)

Logical Fallacy Analysis: The opponent's entire case is a "**Texas Sharpshooter**" **Fallacy**. A sharpshooter fires randomly at a barn wall, then paints a target *around* the bullet holes, claiming he is a great shot. The opponent does the same. They "cherry-pick" a handful of "lesser-Christ" verses (like "my Father is greater than I"), "paint a target" around them (their "created-Christ" heresy), and *ignore* the massive, unified cluster of bullet holes (Isaiah 9:6, John 1:1, John 8:58, Col. 1:16, 1 Tim. 3:16) that prove their target is in the wrong place.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is **Arianism**. The opponent is philosophically committed to a "unitarian" (Jehovah's Witness) or "polytheistic" (Mormon) model that *cannot* accept the KJV's "mystery" of the Godhead (1 John 5:7). The KJV teaches that the *one God* is "Father, Word, and Holy Ghost." The opponent's *philosophy* cannot accept this, so they must "demote" the Word (Jesus) to be a *separate* or *created* being to make their "math" work. They sacrifice the KJV's mystery for their own, man-made, "logical" system.

The Finality of Christ's Testament

Question 21. What is the KJV's definition of a "testament" as explained in Hebrews 9:16-17?

Answer 21. Topical Bible Study Correction (KJV): The King James Version provides a precise, binding, and legal definition of a "testament," and this definition is the rock upon which the finality of the New Covenant is built. The text of Hebrews 9:16-17 states, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." This is not a vague religious metaphor; it is a direct legal analogy to a "last will and testament." The KJV explains that a will, a testament, has absolutely no power or "strength" as long as the person who wrote it (the testator) is alive. A living person can change, amend, or revoke their will at any time. But the moment that person dies, the will is "confirmed," sealed, and legally finalized. From that point on, it is unchangeable. The KJV applies this exact legal framework to the New Covenant. Jesus Christ is the **Testator**. During His life, He taught the principles of His new covenant, but it was not until His death on the cross that this "New Testament" was legally enacted and sealed in His own blood. His death is what makes the will final.

Scripture References: Hebrews 9:16-17; Galatians 3:15; Matthew 26:28; 1 Corinthians 11:25.

Anticipated Rebuttals: A common **rebuttal** is that the word "testament" is interchangeable with "covenant," and covenants (like God's covenant with Abraham) are ongoing. While related, the inspired author of Hebrews deliberately chose the specific legal analogy of a **death-sealed will** (a testament) to prove his point about its finality. He *needed* an analogy that was permanent and unchangeable, and a covenant with a living person was not sufficient. The entire argument of Hebrews 9 rests on the finality of the testator's **death**. Another **rebuttal** is that God, being sovereign, can add to His will whenever He wants. This is a "Strawman" argument. The KJV's position is not about what God *can* do, but about what He *said* He did. In Galatians 3:15, He *Himself* set the terms, arguing from human law that even a "man's covenant," once confirmed, cannot be added to. God chose to bind Himself to this legal standard to give us full assurance that the New Testament is finished and unalterable.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints (LDS) teaches the primary fallacy on this topic. Their foundational claim, embodied in the subtitle of the Book of Mormon, is that it is "Another Testament of Jesus Christ." This claim, first published by Joseph Smith in 1830, is a direct, 19th-century contradiction of the KJV's legal argument. By claiming to

add "another testament" 1,800 years *after* the Testator's death, this doctrine violates the very definition of a testament laid out in Hebrews 9.

Verses of Apparent Support: Amos 3:7 ("Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."); John 16:13 ("Howbeit when he, the Spirit of truth, is come, he will guide you into all truth... and he will shew you things to come.")

Verses of Correction: Hebrews 9:16-17; Galatians 3:15; Revelation 22:18; Deuteronomy 4:2; Proverbs 30:6; Jude 1:3.

Logical Fallacy Analysis: The logical fallacy is **Equivocation**. The KJV uses the word "testament" in a strict, legal, Greek-and-Roman-law sense: a death-activated "last will." The opposing claim uses the *same word* ("testament") but redefines it to mean a "witness" or an "open-ended collection of writings." It strips the word of its legal, death-activated finality. This is like a deceased person's *finalized will* being executed, and a distant relative showing up years later with a new document titled "Another Will," claiming it's also valid. The law would reject it, as the testator's death already finalized the estate.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that God's revelation is **linear and continuous** rather than **covenantal and sealed**. It views God's Word as an ongoing, updateable diary, where new chapters can always be added. This philosophy is completely blind to the KJV's entire legal framework, which argues that the New Covenant is not a diary, but a legally binding, finalized, death-sealed *will*. The KJV's argument is legal, not linear.

Question 22. According to Hebrews 9:17, when does a testament have "strength" or come into force?

Answer 22. Topical Bible Study Correction (KJV): A testament has "strength" or comes into force at one specific, unchangeable moment: **"after men are dead."** The KJV is explicit on this legal point. Hebrews 9:17 states, "For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." This principle is absolute. As long as the testator, Jesus Christ, was alive during His earthly ministry—teaching, preaching, and performing miracles—the New Testament was not yet finalized. It was a promise, a declaration of intent, but it was not a legally binding will. His death on the cross was the "necessity" (Hebrews 9:16) that enacted the document. It was at Calvary, at the moment of His death, that His "will" became legally confirmed, sealed, and finalized. This means the New Testament, with all its promises of salvation and inheritance, became a finished and unalterable document at that precise moment. This legal finality is the core of the KJV's argument for the completeness of the New Testament. It is not an evolving document; it is a "confirmed" one.

Scripture References: Hebrews 9:17; Hebrews 9:16; Galatians 3:15; Matthew 26:28.

Anticipated Rebuttals: The primary **rebuttal** attempts to separate Christ's "Testament" from His "Gospel." The argument is made that while the *testament* was sealed, God can still reveal *new gospel* or *new scripture* through new prophets. This is a fallacy of "distinction without a

difference." The "gospel" *is* the content of the New Testament. Paul's warning in Galatians 1:8 is against "any other gospel," which inherently includes any "another testament" that redefines the terms of salvation or adds new requirements. The apostles understood the revelation to be "once delivered" (Jude 1:3), not continuously delivered in new books. The death of Christ did not just seal *part* of the revelation; it sealed the *testament* itself, the entire will.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints, following the teachings of Joseph Smith (1830), contradicts this by inserting a gap of 1,800 years between the testator's death and the addition of "another testament." This doctrine functionally states that the testament was *not* of force at Christ's death, but remained incomplete and broken, in direct violation of the KJV's legal argument.

Verses of Apparent Support: John 16:12 ("I have yet many things to say unto you, but ye cannot bear them now."); John 21:25 ("And there are also many other things which Jesus did...").

Verses of Correction: Hebrews 9:17; Galatians 3:15; Jude 1:3; Revelation 22:18.

Logical Fallacy Analysis: The logical fallacy is **Moving the Goalposts**. The KJV sets the goalpost for the finalization of the testament at a fixed, immovable point: "after men are dead" (Hebrews 9:17). The opposing argument attempts to *move* this goalpost. It implicitly argues that the testament was *not* finalized at Christ's death, but at some later, undefined date when a "restoration" was needed. By refusing to accept the KJV's clear, fixed legal definition of *when* the testament is of force, this doctrine moves the goalpost to suit its own 19th-century claims.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **Radical Skepticism** toward the historical text, applied selectively. It assumes the original testament, though enacted by Christ, was *immediately* broken, corrupted, and lost by men, thus nullifying its power. This philosophy of corruption contradicts Christ's own promise to preserve His words (Matthew 24:35) and His presence with the church (Matthew 28:20). It trusts a 19th-century claim of "restoration" over the KJV's 1st-century claim of legal finality and divine preservation.

Question 23. What does Galatians 3:15 say about adding to or disannulling a covenant (or testament) once it has been confirmed?

Answer 23. Topical Bible Study Correction (KJV): Galatians 3:15 uses a human legal standard, a common-sense rule from daily life, to illustrate an unchangeable divine truth. Paul argues, "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, **no man disannulleth, or addeth thereto.**" This is a powerful argument from the lesser to the greater. Paul's point is that if we, as fallible humans, honor this basic legal principle for a simple human contract or will, how much more must this standard apply to God's divine testament, which was confirmed not by ink, but by the blood of Christ Himself? The KJV is clear: once a testament is "confirmed"—which Hebrews 9:17 tells us happens at the death of the testator—it is legally sealed and finalized. Nothing can be added to it, and nothing can be taken away ("disannulled"). This KJV doctrine establishes the New Testament as a legally unchangeable

document after the cross. Any attempt to "add" new scriptures, new ordinances, or "another testament" is a direct violation of this foundational legal principle.

Scripture References: Galatians 3:15; Hebrews 9:16-17; Deuteronomy 4:2; Revelation 22:18.

Anticipated Rebuttals: A common **rebuttal** is that Galatians 3:15 is only referring to "a man's covenant," not God's, and therefore doesn't apply. This **rebuttal** misses the entire point of the analogy. Paul explicitly says "I speak after the manner of men" to *establish the principle* which he then applies to God's promise. His argument is that if even a *weak* human covenant is unchangeable, then the *strong* divine covenant is *certainly* unchangeable. Another argument is that the "covenant" was with Abraham, and this verse only refers to that. However, this logic is used to *introduce* the testament of Christ (Galatians 3:16-17), which is the fulfillment. The principle stands: a confirmed covenant (testament) cannot be added to. The KJV's argument is that the New Testament *is* that confirmed, unaddable document.

Churches Teaching Fallacies: This doctrine is contradicted by The Church of Jesus Christ of Latter-day Saints, which claims that Joseph Smith (1830) was given authority to *add* multiple new books of scripture (Book of Mormon, Doctrine and Covenants, Pearl of Great Price) to the confirmed covenant. This act of "adding thereto" is precisely what Galatians 3:15 forbids. Roman Catholicism also violates this principle by "adding thereto" their traditions, Apocrypha, and ex-cathedra papal decrees, elevating them to the same level of authority as the confirmed testament.

Verses of Apparent Support: John 16:13 ("he will guide you into all truth"); Amos 3:7 ("he revealeth his secret unto his servants the prophets").

Verses of Correction: Galatians 3:15; Deuteronomy 4:2; Proverbs 30:6; Revelation 22:18-19.

Logical Fallacy Analysis: The logical fallacy is **Special Pleading**. The opposing claim creates an exception for itself without justification. The KJV's rule is universal: "no man disannulleth, or addeth thereto." The new claim, however, implicitly argues, "No man can add to a confirmed will... *except for our founder*." This is special pleading. It demands that its new scriptures be exempt from the very legal rule Paul established to *prevent* such additions. It provides no logical or biblical reason for this exemption, other than a circular claim of "new authority."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **revelation is superior to a confirmed covenant**. The claim is that a "new" revelation from a "new" prophet can override, alter, or add to a "past" covenant that was already legally sealed by death. The KJV teaches the opposite: the **covenant is the standard** by which all future "revelations" must be judged. A "revelation" that contradicts or unlawfully "addeth to" a confirmed testament is, by definition, a false revelation (Galatians 1:8).

Question 24. Since Christ, the testator, died on the cross, when did His New Testament become confirmed and finalized?

Answer 24. Topical Bible Study Correction (KJV): The New Testament was **confirmed and finalized at the cross, at the very moment of Christ's death**. This is the unavoidable, iron-clad

conclusion of the KJV's own legal argument. The doctrine is built on two pillars: First, Hebrews 9:17 states that a testament "is of force after men are dead," meaning it *requires* the testator's death to be activated. Second, Galatians 3:15 states that once a covenant (testament) is "confirmed," no one can add to it or disannul it. Combining these two principles creates a precise timeline: Christ's death is the event that both *activated* and *finalized* the will. The cross is the dividing line. At that moment, Christ's "will" became legally binding and perpetually sealed. The New Testament is, therefore, a **finished and unalterable document**. It is not an open-ended collection awaiting future additions or amendments. It is the final will of the Testator, put into force by His death, and as such, it is complete.

Scripture References: Hebrews 9:17; Galatians 3:15; Matthew 26:28; Luke 22:20.

Anticipated Rebuttals: A frequent **rebuttal** is that the *books* of the New Testament were not written until decades after Christ's death, so the testament could not have been "finalized" at the cross. This confuses the *content* of the will with the *writing* of the will. The *covenant* itself—the *promise* of salvation by grace through faith, the *terms* of the will—was finalized and confirmed by His blood. The "books" of the New Testament are the inspired, authoritative *record* of that already-finalized will, penned by the executors (the apostles). A will is finalized at death, even if the legal paperwork is filed afterward. The apostles were simply recording the "testimony" (Jude 1:3) that was "once delivered" and legally sealed.

Churches Teaching Fallacies: This KJV doctrine is fundamentally incompatible with the claims of The Church of Jesus Christ of Latter-day Saints. Their entire religion is premised on the idea that the New Testament was *not* finalized, but was broken, corrupted, and lost, thus requiring a "Restoration" and *new books* (Book of Mormon, D&C) to be added. This premise, established by Joseph Smith (1830), directly contradicts the KJV's teaching that the testament was finalized and "confirmed" at the cross.

Verses of Apparent Support: 1 Corinthians 13:9-10 ("For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."); John 21:25.

Verses of Correction: Hebrews 9:17; Galatians 3:15; Jude 1:3; Hebrews 10:14 ("perfected for ever").

Logical Fallacy Analysis: The logical fallacy is a **False Dilemma** (or a Fallacy of the Excluded Middle). The opposing argument presents a false choice: either the testament was *fully written down* at the cross, or it was *not final*. This ignores the third, true option presented by the KJV: the testament was *legally confirmed* at the cross, and the *inspired record* of that confirmed testament was written down by the apostles over the subsequent decades. The finality of the *covenant* is not dependent on the *chronology* of its documentation. The analogy is a peace treaty: it is final when signed, not when the history books about it are published.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **hyper-literalism** combined with **a-historicism**. It wrongly demands that the legal *confirmation* of the will and the *publication* of the

will must be simultaneous, which is not true of any legal document. This flawed philosophy ignores the legal and logical framework the KJV itself provides (that of a confirmed covenant recorded by witnesses) and instead imposes an impossible, simplistic standard in order to create a "problem" (a broken testament) that its own new scriptures must then "solve."

Question 25. Given the KJV's legal definition, is it possible to add "Another Testament" 1,800 years after the testator's death?

Answer 25. Topical Bible Study Correction (KJV): No. According to the KJV's own strict, binding, and legal definition, it is **doctrinally and legally impossible** to add "Another Testament" 1,800 years after the Testator's death. The KJV's argument is simple, elegant, and final.

1. A testament is a will, which is only of force *after* the testator is dead (Hebrews 9:17).
2. Christ, the Testator, died on the cross, enacting and confirming His will (Hebrews 9:16).
3. Once a testament (will) is confirmed, "no man... addeth thereto" (Galatians 3:15). This three-point syllogism, drawn directly from the KJV, creates a legally sealed and closed document. To claim that "Another Testament" can be added centuries after the Testator's death is to fundamentally violate the very legal structure upon which the KJV builds its entire case for the New Covenant. It would be identical to a distant relative attempting to add a new page to a great-great-grandfather's last will and testament, long after the will has been executed and the estate settled. Such an act would not be seen as a "restoration" or an "addition"; it would be immediately rejected by any court of law as a **forgery**. The KJV presents the New Testament as God's final, legally closed will.

Scripture References: Hebrews 9:16-17; Galatians 3:15; Revelation 22:18; Deuteronomy 4:2; Jude 1:3.

Anticipated Rebuttals: The most common **rebuttal** is, "But the Book of Mormon is not an *addition*, it is a *restoration* of lost truth and a *second witness*." This is a semantic game, a "distinction without a difference." The book introduces itself as "Another Testament," and it contains new doctrines, new ordinances, and new requirements for salvation not found in the original testament. This is the very definition of "adding thereto." Furthermore, the KJV never speaks of its testament being "lost" or "broken." It promises preservation (Psalm 12:7; Matthew 24:35). The claim of "restoration" is an answer to a problem ("corruption") that the KJV states never happened. The KJV presents a *preserved* testament, not a *lost* one.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints is founded entirely on this fallacy. The claim of Joseph Smith (1830) to have produced "Another Testament of Jesus Christ" is the central claim of the religion. This doctrine is a direct contradiction of the KJV's legal argument of a death-sealed, unaddable will.

Verses of Apparent Support: Ezekiel 37:16-17 (prophecy of two "sticks" joining); John 10:16 ("other sheep I have, which are not of this fold").

Verses of Correction: Galatians 3:15; Hebrews 9:17; Revelation 22:18; Deuteronomy 4:2; Proverbs 30:6.

Logical Fallacy Analysis: The logical fallacy is **Begging the Question** (Circular Reasoning). The argument for "Another Testament" is: 1) The Bible was corrupted (premise A). 2) A corrupted Bible requires a restoration (premise B). 3) The Book of Mormon is that restoration (conclusion C). However, the first premise ("The Bible was corrupted") is an unproven assertion that directly contradicts the KJV's own promises of preservation. The entire argument *assumes* the very thing it needs to prove. It must first *prove* the will was broken before it can logically *offer* a new one.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **revelation is sequential and progressive**. This 19th-century idea, popular in the time of Joseph Smith, holds that "new" truth is always better and more complete than "old" truth. This philosophy is alien to the KJV. The KJV's argument is not about "newness" but about "finality." It argues that the New Testament, confirmed by Christ's death, is the **final and ultimate** revelation, the "faith which was *once* delivered" (Jude 1:3).

Question 26. What warning does Paul give in Galatians 1:8-9 about preaching "any other gospel" or "another testament"?

Answer 26. Topical Bible Study Correction (KJV): The warning given in Galatians 1:8-9 is the most severe and absolute in all of Scripture. It serves as a divine firewall to protect the finalized testament from any and all corruption. Paul, writing under the inspiration of the Holy Ghost, states, "But though we, or an angel from heaven, preach **any other gospel** unto you than that which we have preached unto you, let him be **accursed**." He is so insistent on this point that he immediately repeats the warning in verse 9: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be **accursed**." This double curse is a divine sentence of damnation. The phrase "any other gospel" inherently includes any "another testament" that redefines the terms of salvation, the identity of God, or the finished work of Christ. The warning is absolute. It makes the **message** the standard, not the **messenger**. Even if the apostle Paul himself, or a glorious "angel from heaven," were to bring a different message, that messenger is to be rejected as accursed.

Scripture References: Galatians 1:8-9; 2 Corinthians 11:3-4; 2 Corinthians 11:13-15; 1 Timothy 1:3.

Anticipated Rebuttals: A common **rebuttal** is that the Book of Mormon is *not* "another gospel," but a "fullness of the gospel" that *confirms* the KJV. This is demonstrably false. The KJV's gospel is salvation by grace through faith in Christ's *finished* work, "without the deeds of the law" (Romans 3:28) and "not of works" (Ephesians 2:9). The "gospel" of Mormonism *adds* works, laws, and ordinances (temple work, baptism for the dead, etc.) as requirements for "exaltation" (their version of salvation). This is a system of "faith plus works," which is the very definition of "another gospel" that Paul is condemning. It is a "perverted" gospel (Galatians 1:7) that places burdens on men, and it falls directly under the curse of Galatians 1:8.

Churches Teaching Fallacies: This warning applies to any group that "addeth" to the simple gospel of grace. This includes The Church of Jesus Christ of Latter-day Saints, which was founded on the visitation of an "angel" (Moroni) who delivered "another testament" containing "another gospel" of works-based exaltation, a direct fulfillment of the scenario Paul warned about. It also applies to the Roman Catholic Church, whose Council of Trent (1545-1563) officially "accused" anyone teaching salvation by faith alone, thereby placing itself under the KJV's curse.

Verses of Apparent Support: Revelation 14:6 ("And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach...").

Verses of Correction: Galatians 1:8-9; 2 Corinthians 11:13-15; Jude 1:3; Revelation 22:18.

Logical Fallacy Analysis: The logical fallacy is the **Appeal to Authority**. The claim of "another testament" is validated *only* by an appeal to its messenger: "an angel from heaven" (Moroni) or a "new prophet" (Joseph Smith). But Paul, in Galatians 1:8, *invalidates* this very line of reasoning. He tells us to judge the *messenger* by the *message*, not the other way around. If the message is "another gospel," it does not matter if the authority is an apostle or an angel. The authority is to be rejected. The KJV commands us to test all things against the *original message* (the confirmed testament).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **supernatural manifestation equals divine approbation**. This is the philosophy of *mysticism*. It assumes that if an angel appears, or if a supernatural event occurs, it must be from God. The KJV aggressively refutes this. 2 Corinthians 11:14 warns that "Satan himself is transformed into an angel of light," and 2 Thessalonians 2:9 warns of a coming deception with "all power and signs and lying wonders." The KJV's standard is not supernatural *experience*, but doctrinal *truth* as measured against the confirmed testament.

Question 27. What does Deuteronomy 4:2 command regarding adding to or diminishing from God's Word?

Answer 27. Topical Bible Study Correction (KJV): The command in Deuteronomy 4:2 is one of the foundational "firewalls" of Scripture, establishing the principle of a closed, perfect, and sufficient canon. God commands, "**Ye shall not add unto the word** which I command you, **neither shall ye diminish ought from it.**" This command is absolute and twofold. The first part, "ye shall not add," forbids introducing any new books, new revelations, new doctrines, or new commandments as if they were God's Word. The second part, "neither shall ye diminish," forbids removing parts of the Word, or more subtly, claiming parts of it are "corrupted," "lost," or "mistranslated," thereby diminishing their authority. This command, given at the foundation of the Old Covenant, establishes a timeless principle for all of God's revelation: His Word is perfect as He gave it, and it is not to be tampered with by man. This principle is not a "suggestion"; it is a divine command.

Scripture References: Deuteronomy 4:2; Deuteronomy 12:32; Proverbs 30:6; Revelation 22:18-19.

Anticipated Rebuttals: The most common **rebuttal** is that this command "only applied to the book of Deuteronomy" or "only applied to the Old Testament law," and does not prevent God from adding the New Testament or other books. This argument misses the point. While the *immediate context* was the Law of Moses, the *principle* it establishes is timeless: that what God reveals is complete and not to be altered *by man*. God, of course, can add to His own revelation (e.g., the New Testament fulfilling the Old). But this verse is a command *to man*, forbidding *man* from "adding" or "diminishing." The finality of the New Testament (as argued in Hebrews 9 and Galatians 3) and the final warning in Revelation 22:18 show that this principle now applies to the *entire completed canon*.

Churches Teaching Fallacies: This command is violated by two opposing errors. The Church of Jesus Christ of Latter-day Saints violates the "shall not add" command by appending the Book of Mormon, Doctrine & Covenants, and Pearl of Great Price. Conversely, many modern liberal theologians and textual critics violate the "neither shall ye diminish" command by claiming thousands of verses in the KJV (supported by the Majority Text) are "corruptions" or "later additions" and thus remove them from their new versions, thereby diminishing the Word.

Verses of Apparent Support: None. This command is a direct prohibition.

Verses of Correction: Deuteronomy 4:2; Proverbs 30:6 ("Add thou not unto his words, lest he reprove thee, and thou be found a liar."); Revelation 22:18-19.

Logical Fallacy Analysis: The logical fallacy of those who add to the Word is **Moving the Goalposts**. The KJV sets the goalpost: the Word of God is the standard. The opposing claim *adds* a new book, and then *moves the goalpost*, claiming this *new book* is now part of the standard. This new, larger "Word of God" is then used to "correct" or "clarify" the original. This is a "bait-and-switch" tactic, where the standard of judgment is unlawfully altered by the very thing being judged.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **the canon is open**. This philosophy, known as "continuing revelation," posits that God's authoritative, scriptural revelation did not end with the apostles. The KJV's position, by contrast, is that of a **closed canon**, sealed by the death of the Testator (Hebrews 9:17) and the testimony of His apostles (Jude 1:3, "the faith which was *once* delivered"). The philosophy of an open canon renders all doctrine unstable, as it could all be overturned by a "new" revelation tomorrow.

Question 28. What specific warning is given in Revelation 22:18 to any man who "shall add unto these things"?

Answer 28. Topical Bible Study Correction (KJV): The King James Version of the Bible closes its final chapter with the same divine firewall with which it began, sealing the canon forever. In Revelation 22:18, John testifies, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall **add unto these things**, God shall **add unto him the plagues** that are written in this book." This is a terrifying, specific, and final curse. It is a divine bookend that echoes the first warning given in Deuteronomy 4:2. While the immediate context is the "prophecy of this book" (Revelation), its placement at the very end of the entire completed

canon serves as a final seal upon all of Scripture. It explicitly forbids the addition of *any* new revelations, prophecies, or testaments. Any person claiming to add "another testament" or new scriptures to the Bible does so under this direct and specific curse from God.

Scripture References: Revelation 22:18; Revelation 22:19; Deuteronomy 4:2; Proverbs 30:6.

Anticipated Rebuttals: The primary **rebuttal** is that this warning "only applies to the Book of Revelation," not the whole Bible. While the immediate context is Revelation, this argument is weak for three reasons. First, Revelation is the *final book* of the canon; its placement is strategic. Second, the *principle* ("do not add") is consistent with the rest of Scripture (Deut. 4:2, Prov. 30:6). Third, and most critically, the *nature* of the addition matters. The Book of Mormon, for example, *adds* its own end-times prophecies and reinterprets the Book of Revelation, thereby *directly* tampering with "the words of the prophecy of this book." Any addition that alters the gospel or prophecy falls under this curse.

Churches Teaching Fallacies: This warning applies directly to any person or institution that claims to add new, binding scripture to the Bible. This includes Joseph Smith (1830), who claimed to add the Book of Mormon, Doctrine & Covenants, and Pearl of Great Price. It also applies to other figures like Ellen G. White (c. 1888), whose writings are treated by Seventh-day Adventists as an inspired, authoritative commentary, functionally "adding to" the Word.

Verses of Apparent Support: None. This is a direct prohibition.

Verses of Correction: Revelation 22:18; Revelation 22:19 ("And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life..."); Deuteronomy 4:2.

Logical Fallacy Analysis: The logical fallacy is **Special Pleading**. The claimant argues that the warning in Revelation 22:18 applies to *everyone else*, but not to *them*. They claim a "new dispensation" or "new prophetic authority" that gives them a special exemption from this universal curse. This is a classic case of **special pleading**: "The rule 'do not add' applies to all men... *except for me*, because I am a prophet." The KJV's warning, however, is to "every man" and makes no such exceptions.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **one's personal revelation can override God's written word**. This is the philosophy of *subjectivism*, where a personal experience, a vision, or an angelic visit is given more authority than the objective, closed, confirmed testament of Scripture. The KJV refutes this, demanding that the *experience* (even an "angel from heaven," Gal. 1:8) be judged by the *Word*, not the other way around.

Question 29. How does the concept of a "final, unchangeable" New Testament (Hebrews 9, Galatians 3) conflict with the claim of needing new and additional scriptures for salvation?

Answer 29. Topical Bible Study Correction (KJV): The conflict is total, direct, and irreconcilable. The two positions are mutually exclusive and describe two different religions. The

KJV's position is that the New Testament is a **legally finalized will**. It was "confirmed" by the Testator's death (Hebrews 9:16-17), and once confirmed, it is legally **unchangeable** and **unaddable** (Galatians 3:15). It is a finished, complete, and sufficient document, "the faith which was *once* delivered" (Jude 1:3). The opposing claim, which argues for "new and additional scriptures," is built on the *exact opposite* premise: that the New Testament is **unfinished, broken, and insufficient**. It assumes the original will was corrupted and lost, requiring a "restoration" and new books to complete it. You cannot have it both ways. Either the testament is "confirmed" and *final*, or it is "broken" and *in need of additions*. The KJV's doctrine of a closed and final testament inherently refutes any and all claims that new, additional scriptures are necessary for salvation.

Scripture References: Hebrews 9:16-17; Galatians 3:15; Jude 1:3; Revelation 22:18; 2 Timothy 3:16-17.

Anticipated Rebuttals: The **rebuttal** is that the new scriptures are *needed* to "clarify" the KJV and "restore plain and precious truths" that were lost. This argument is a subtle admission of the conflict. If the original testament was "unchangeable" and "preserved" (Matthew 24:35), it would need no "clarification" from a new book. The claim of "clarifying" is simply a softer way of "adding to" and "diminishing from" the original. The KJV itself claims to be sufficient, making the believer "perfect, thoroughly furnished unto all good works" (2 Timothy 3:17). A "thoroughly furnished" man needs no additional furniture. A "perfected for ever" saint (Hebrews 10:14) needs no additional ordinances.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints, founded by Joseph Smith (1830), is the primary example of this conflict. Its entire existence is predicated on the claim that the KJV was *not* final or unchangeable, but was corrupted, thus *needing* the "additional scriptures" of the Book of Mormon to restore the "fullness" of the gospel.

Verses of Apparent Support: Ezekiel 37:16-17; John 10:16; 2 Nephi 29 (BOM).

Verses of Correction: Galatians 3:15; Hebrews 9:16-17; Jude 1:3; 2 Timothy 3:16-17; Revelation 22:18.

Logical Fallacy Analysis: The logical fallacy is the **Strawman** argument. The claim for "new scriptures" must first *defeat* the KJV. It does this by building a "strawman" version of the KJV—a book that is supposedly "corrupted, lost, full of contradictions, and missing plain and precious truths." It then attacks this strawman, proves it insufficient, and offers its own book as the solution. This entire argument avoids the *real* KJV, which claims to be *preserved* (Psalm 12:7), *unchangeable* (Galatians 3:15), and *sufficient* (2 Timothy 3:17).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **complexity equals truth**. The opposing system takes the simple, finalized will of the KJV (salvation by faith in Christ's finished work) and "adds to" it a vast, complex system of new books, new levels of heaven, secret temple ordinances, and proxy works. This philosophy assumes that this new *complexity* is a sign of "deeper" truth. The KJV rejects this, arguing for the "simplicity that is in Christ" (2 Corinthians 11:3) and a gospel so simple it was "once delivered."

The KJV's One True Prophet vs. The Test of a Prophet

Question 30. In Deuteronomy 18:15, what specific "Prophet" does Moses foretell that God will raise up?

Answer 30. Topical Bible Study Correction (KJV): Moses foretells a singular, specific, and unique "Prophet" who would stand as the final and ultimate lawgiver, the very fulfillment of the prophetic office. The command to Israel is, "The LORD thy God will raise up unto thee a **Prophet** from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." This prophecy is not an open job description for a continuous line of future prophets; it is a **singular, messianic prophecy**. The definite article "a Prophet" (or "the Prophet" as understood by the apostles) points to one specific individual who would be, like Moses, a mediator of a covenant. This Prophet is not just *a* prophet; He is *the* Prophet. The KJV's New Testament explicitly and repeatedly identifies this one-and-only Prophet as the Lord Jesus Christ. He is the fulfillment of this prophecy, the one to whom all must "hearken" or face eternal destruction. This is not the founding of a "prophetic office"; it is the foretelling of the Messiah.

Scripture References: Deuteronomy 18:15; Deuteronomy 18:18-19; Acts 3:22-23; Acts 7:37; John 1:21; John 1:45; John 6:14; John 7:40.

Anticipated Rebuttals: The common **rebuttal** is that this verse refers to a *general* "order" of prophets, not a single person. This is directly contradicted by the New Testament's own inspired interpretation. In Acts 3:22 and Acts 7:37, both Peter and Stephen quote this *exact verse* and apply it *exclusively* to Jesus Christ. They leave no room for any other interpretation. Furthermore, when the priests and Levites asked John the Baptist, "Art thou *that prophet*?" (John 1:21), they were referencing this specific, singular expectation from Deuteronomy 18. They were not asking if he was "a" prophet; they were asking if he was "*that* prophet." The KJV's own internal testimony is that this is a singular prophecy of Christ.

Churches Teaching Fallacies: This verse is misinterpreted by The Church of Jesus Christ of Latter-day Saints. Their doctrine requires a "restoration" of the prophetic office, and they view Joseph Smith (1830) as a prophet "like unto Moses." This is a usurpation of a prophecy that the KJV apostles *already* declared was fulfilled, singularly and completely, by Jesus Christ. By claiming this prophecy for their founder, they are demoting Jesus from His unique role as *the* Prophet.

Verses of Apparent Support: Amos 3:7 ("Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.").

Verses of Correction: Deuteronomy 18:15; Acts 3:22-23; Acts 7:37; Hebrews 1:1-2 ("God... Hath in these last days spoken unto us by his Son...").

Logical Fallacy Analysis: The logical fallacy is the **Fallacy of Division**. This fallacy occurs when one assumes that what is true of the whole must be true of its parts. The opposing argument sees the "prophetic office" as a whole and *divides* it, attempting to apply the unique attributes of *the* Prophet (Jesus Christ) to *a* prophet (their founder). It takes a prophecy with a singular, unique

fulfillment (Christ) and attempts to "divide" its authority among multiple, later figures. The KJV apostles, by contrast, *unified* this prophecy, pointing it all to the one head, Jesus Christ.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **God's final word is a *system* (the prophetic office) rather than a *person* (Jesus Christ)**. This is a subtle but profound error. The KJV's ultimate answer to all things is not a new rule, a new book, or a new prophet; it is the Son Himself. Hebrews 1:1-2 makes this clear: God, who *used* to speak by prophets, has *now* spoken His final word "by his Son." The opposing philosophy demotes Christ from being the *destination* to being just one *stop* on a continuous prophetic railway.

Question 31. In the New Testament, who do the apostles explicitly identify as the fulfillment of this prophecy from Deuteronomy 18? (See Acts 3:22-26 and Acts 7:37).

Answer 31. Topical Bible Study Correction (KJV): The apostles, preaching in the power of the Holy Ghost, explicitly, unequivocally, and unanimously identify **Jesus Christ** as the singular fulfillment of the prophecy in Deuteronomy 18. There is zero ambiguity in their interpretation. In Acts 3:22, Peter, preaching in the temple, quotes Moses directly: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Peter then, in the following verses (3:23-26), applies this *directly* to **Jesus**. Later, in Acts 7:37, Stephen does the exact same thing in his defense before the council: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you... like unto me." This is a critical doctrinal point. The inspired, apostolic church understood this prophecy to be **singularly and exclusively fulfilled in Jesus Christ**. It was not an open-ended promise for other prophets, but a specific prophecy pointing to the Messiah as the final Word from God.

Scripture References: Acts 3:22-26; Acts 7:37; Deuteronomy 18:15.

Anticipated Rebuttals: There is almost no direct KJV-based **rebuttal** to this, as the verses are so explicit. The only attempt is to "spiritualize" the application, claiming that while Jesus was the *ultimate* fulfillment, the prophecy can *also* apply to *lesser* prophets in a *different sense*. This is a "weaseling" tactic. The apostles do not say Jesus is the "primary" fulfillment; they present Him as the *sole* fulfillment. Peter's warning in Acts 3:23 ("every soul, which will not hear *that prophet*, shall be destroyed") is an absolute, singular warning. It leaves no room for *other* prophets to be the fulfillment "in a different sense."

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints, founded by Joseph Smith (1830), directly contradicts the apostolic interpretation. By claiming that Joseph Smith was *also* a prophet "like unto Moses," their doctrine inherently denies the exclusive, singular fulfillment of this prophecy in Jesus Christ. It attempts to re-open a prophecy that the apostles, by inspiration, declared sealed and fulfilled.

Verses of Apparent Support: None. The apostolic interpretation is clear.

Verses of Correction: Acts 3:22-23; Acts 7:37; Hebrews 1:1-2.

Logical Fallacy Analysis: The logical fallacy is the **Appeal to Anonymous Authority** or **Re-interpreting Plain Text**. The KJV text is explicit: the apostles apply the prophecy to Jesus. To deny this, one must claim a "new authority" or "new interpretation" that overrides the plain, apostolic testimony. This new interpretation (e.g., that the prophecy *also* applies to Joseph Smith) is not derived from the text itself, but is imposed *onto* the text, functionally "correcting" the apostles. This is a circular argument, where the "new prophet's" authority is used to "prove" the "new prophet's" authority.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **revelation is additive**. This philosophy views truth as a building where new floors can always be added. The KJV, by contrast, presents the revelation in Christ as the **foundation**. You do not add new foundations on top of a building. By identifying Christ as *the* Prophet, the apostles declared the foundation complete. Any "new" prophet claiming to be "like unto Moses" is attempting to lay a *different* foundation, which Paul forbids (1 Corinthians 3:11).

Question 32. According to Acts 3:23, what is the consequence for "whosoever will not hear" that specific prophet (Jesus Christ)?

Answer 32. Topical Bible Study Correction (KJV): The consequence is absolute, final, and terrifying: **"every soul, which will not hear that prophet, shall be destroyed from among the people."** This verse, quoted by Peter from Deuteronomy, raises the stakes to the highest possible level. Listening to Jesus Christ, *the* Prophet foretold by Moses, is not optional. It is not a suggestion. It is a matter of eternal life and death. This absolute warning accomplishes two things: First, it establishes the **absolute and final authority of Jesus Christ**. His words are the standard for salvation. Second, it implicitly **closes the door on any subsequent prophets** who might claim equal or greater authority. Why? Because the consequence for not hearing *Jesus* is *destruction*. This leaves no room for a later prophet to come and amend, correct, or add to Christ's words. If a "new" prophet's message contradicts Christ's finalized testament, the KJV commands us to hearken to Christ, or be destroyed.

Scripture References: Acts 3:23; Deuteronomy 18:19; Hebrews 1:1-2; Hebrews 2:1-3; John 12:48.

Anticipated Rebuttals: A common **rebuttal** is that "hearing Christ" *includes* "hearing His new, living prophets." This is a "bait-and-switch" fallacy. The argument is that to *really* follow Jesus, you must follow the *new* prophet who now speaks for Him. This new prophet is then given a "blank check" to add new doctrines, laws, and books, all under the banner of "hearing Christ." The KJV refutes this. "Hearing Christ" means hearkening to His *confirmed testament*. If a "new" prophet's message contradicts that testament (e.g., by adding works to the gospel of grace), that new prophet is "accursed" (Galatians 1:8), and hearkening to *him* is, in fact, *disobeying* Christ.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints, founded by Joseph Smith (1830), teaches this fallacy. Their "doctrine of continuing revelation" states that the "living prophet" is the standard, and his words are to be taken as scripture. This functionally places

the "living prophet's" words *above* Christ's sealed testament, as the new prophet can now add to or alter it. This is a direct violation of the KJV's warning.

Verses of Apparent Support: Matthew 10:40 ("He that receiveth you receiveth me..."); Amos 3:7.

Verses of Correction: Acts 3:23; Galatians 1:8; Matthew 24:23-24 ("Believe it not. For there shall arise false Christs, and false prophets...").

Logical Fallacy Analysis: The logical fallacy is a **False Analogy** (or False Equivalence). The opposing argument equates "hearing the living prophet" with "hearing Christ." This is a false equivalence. The KJV gives us a *test* for the living prophet (Deuteronomy 18:22) and tells us his message must *match* the original (Galatians 1:8). The two are not equal. Christ is the *standard*; the living prophet is the one *being judged against* the standard. The opposing argument erases this distinction, making the new prophet *equal* to the standard, which is a catastrophic logical error.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a **cult of personality**. This is a philosophy where loyalty is transferred from an *idea* (the sealed testament of Christ) to a *person* (the "living prophet"). The organization's survival depends on maintaining the authority of the *current leader*. Therefore, the leader must be made infallible, and his words must be equated with Christ's. This is a common sociological structure, but it is alien to the KJV, which commands loyalty to the *Word* (Galatians 1:8), not to a man.

Question 33. Does Deuteronomy 18:15 appear to be an open job description for many future prophets, or a singular prophecy pointing to Christ?

Answer 33. Topical Bible Study Correction (KJV): When interpreted by the KJV's own inspired commentary in the New Testament, Deuteronomy 18:15 is unambiguously a **singular prophecy pointing directly and exclusively to Jesus Christ**. The apostles themselves, in Acts 3:22-26 and Acts 7:37, quote this verse and apply it *only* to Jesus. They treat it as a "case closed" prophecy, fulfilled in the Messiah. It is not an open job description or a general promise of "many" future prophets "like unto Moses." It points to "*that prophet*" (John 1:21)—a specific, singular individual who would be the final Word from God (Hebrews 1:1-2), the one to whom all must hearken or be "destroyed" (Acts 3:23). The claim that this verse opens the door for other, later prophets (like Joseph Smith or any other) is a direct contradiction of the inspired, apostolic interpretation, which clearly identifies **Jesus as the sole fulfillment**.

Scripture References: Deuteronomy 18:15; Acts 3:22-26; Acts 7:37; John 1:21; Hebrews 1:1-2.

Anticipated Rebuttals: The only **rebuttal** is to *ignore* the New Testament's inspired interpretation and to read Deuteronomy 18 in a vacuum. The argument is made that "prophets" (plural) are mentioned elsewhere, so this verse *must* be about prophets (plural). This is a "non-sequitur." The KJV can speak of "prophets" (plural, like Isaiah, Jeremiah) and still reserve Deuteronomy 18 as the prophecy of *the* Prophet (singular, Christ). The KJV's own apostles *make this distinction*. To reject their inspired interpretation is to reject the authority of the New Testament itself.

Churches Teaching Fallacies: This misinterpretation is a foundational claim of The Church of Jesus Christ of Latter-day Saints. Their doctrine requires that Joseph Smith (1830) be seen as a prophet "like unto Moses," thus *sharing* the fulfillment of this prophecy with Christ. This functionally demotes Christ from His unique, singular role as *the* Prophet.

Verses of Apparent Support: Amos 3:7; 1 Corinthians 12:28 ("God hath set some in the church, first apostles, secondarily prophets...").

Verses of Correction: Acts 3:22-23; Acts 7:37; Hebrews 1:1-2; John 1:21.

Logical Fallacy Analysis: The logical fallacy is **Context-Stripping** (Quoting out of Context). The opposing claim *strips* Deuteronomy 18:15 from its *inspired context* in the New Testament. It reads the verse as if Acts 3 and Acts 7 were never written. This is a deliberate omission of critical, inspired data. By ignoring the apostles' own inspired commentary, the verse can be twisted to mean something the apostles explicitly refuted. The KJV must be allowed to interpret itself, and the New Testament's interpretation of the Old is final.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **all prophecies are patterns, not unique events**. This philosophy sees prophecy as cyclical. But the KJV presents prophecies that are *singular fulfillments*. The prophecy that the Messiah would be born in Bethlehem (Micah 5:2) was fulfilled *once*. The prophecy that He would be born of a virgin (Isaiah 7:14) was fulfilled *once*. The apostles present Deuteronomy 18:15 in this same category: a singular prophecy, fulfilled *once* by Jesus Christ.

Question 34. In the same chapter, what is the KJV's absolute, non-negotiable test for identifying a false prophet? (See Deuteronomy 18:20-22).

Answer 34. Topical Bible Study Correction (KJV): After identifying the true, singular Prophet (Christ), the same chapter of Deuteronomy provides the simple, absolute, and non-negotiable test for identifying a **false prophet**. This test is not based on feelings, charisma, or the number of followers. It is a 100% objective, binary test of accuracy. Deuteronomy 18:22 states, "When a prophet speaketh in the name of the LORD, if the thing **follow not, nor come to pass**, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." This is God's own litmus test. There is no room for error, no "ninety-nine percent" accuracy, and no "speaking as a man." If a person claims to be a prophet and makes *one* prophecy, in the name of the Lord, that fails, that person is definitively and permanently identified as a **false prophet**.

Scripture References: Deuteronomy 18:20-22; Jeremiah 28:9.

Anticipated Rebuttals: A common **rebuttal** is to "muddy the waters" by claiming we cannot be *sure* if a prophecy failed, or that its fulfillment is "still future," or that the prophet was "speaking as a man, not as a prophet" at that moment. This last excuse is the most common. It is a "get out of jail free" card that is found nowhere in the KJV. The KJV test is simple: did the prophet "speaketh in the name of the LORD"? If yes, and the thing failed, the test is over. The KJV does

not give prophets "days off" from their office. This "speaking as a man" excuse is a human invention to protect a failed prophet from the KJV's clear verdict.

Churches Teaching Fallacies: This test must be applied to all who claim the office. The Church of Jesus Christ of Latter-day Saints, which claims Joseph Smith (1830) was a prophet, must answer for his multiple failed prophecies, such as the D&C 84 prophecy that a temple would be built in Missouri "in this generation." The Watch Tower Society (Jehovah's Witnesses) has a long, documented history of failed end-times prophecies (e.g., 1914, 1925, 1975) that brand it as a false prophet by this test.

Verses of Apparent Support: Jonah 3:4 (Jonah's prophecy "Yet forty days, and Nineveh shall be overthrown," which did not come to pass). *This is the strongest rebuttal, but it's easily corrected: Jonah's prophecy was a conditional warning, which succeeded in its purpose by causing repentance, which God honored. This is not a failed prophecy.*

Verses of Correction: Deuteronomy 18:22; Jeremiah 28:9 ("The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him.").

Logical Fallacy Analysis: The logical fallacy used to escape this test is **Special Pleading** (specifically, the "No True Scotsman" fallacy). The argument goes: 1) "All true prophets are 100% accurate." 2) "Our prophet made a prophecy that failed." 3) "Therefore, when he made that prophecy, he was 'speaking as a man,' not as a 'true prophet.'" This argument retroactively redefines the prophet's status to protect him from the test. He is only a "true prophet" when he is right, and "just a man" when he is wrong. This makes the test itself impossible, which is the point of the fallacy.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **a prophet's office is more important than his message**. The KJV teaches the opposite. The KJV's test is designed to *destroy* the "office" of the false prophet and liberate people from him. The opposing philosophy is one of *institutional preservation*. It must protect the *office* of the prophet at all costs, even if it means ignoring, explaining away, or covering up his failed prophecies. This is done because the *institution's authority* is derived from the *prophet's office*.

Question 35. According to this test, if a prophet makes even one prophecy in the name of the LORD that does "not come to pass," what is the verdict?

Answer 35. Topical Bible Study Correction (KJV): The verdict is absolute, immediate, and irreversible: that person is a **false prophet**. The KJV test in Deuteronomy 18:20-22 is a one-strike-and-you-are-out rule. It is a standard of 100% accuracy. Even *one* single failed prophecy, spoken in the name of the LORD, is definitive proof that "the LORD hath not spoken" that thing. It proves the prophet has "spoken it presumptuously." It does not matter how many other prophecies may have come true. It does not matter how sincere the prophet may seem, how charismatic he is, or how many miracles he may perform (Deuteronomy 13:1-3). The standard is **perfection**. A single failure invalidates the messenger, his message, and his entire claim to speak for God. This is God's

own, built-in, non-negotiable "prophet-detector" to protect His people from deception. Any person claiming the title of "prophet" must be held to this absolute, infallible standard.

Scripture References: Deuteronomy 18:22; Jeremiah 28:9; Deuteronomy 13:1-3.

Anticipated Rebuttals: The only **rebuttal** is to attack the test itself, claiming it is "too simplistic" or "taken out of context." The argument is made that "all prophets are human and make mistakes." This is a direct contradiction of the KJV's premise. The KJV's premise is that a *true* prophet is *not* speaking his own words; he is a conduit for God's words ("that is the thing which the LORD hath *not* spoken"). God does not make mistakes. Therefore, a true prophet, when speaking *as a prophet in the name of the Lord*, cannot make a mistake. The "prophets are human" excuse is a humanistic argument designed to lower God's perfect standard to accommodate human failure.

Churches Teaching Fallacies: This KJV standard invalidates the claims of multiple modern "prophets." Joseph Smith (1830) is disqualified by his failed Missouri temple prophecy (D&C 84). The Watch Tower Society (Jehovah's Witnesses) is disqualified by its repeated, failed prognostications about the end of the world. Any modern "prophetic" movement that has a "prophecy" fail is, by this KJV test, exposed as false.

Verses of Apparent Support: Jonah 3:4 (The "failed" prophecy about Nineveh, which was a conditional warning, not an unconditional failed prophecy).

Verses of Correction: Deuteronomy 18:22; Jeremiah 28:9; Matthew 7:15-16 ("Beware of false prophets... Ye shall know them by their fruits.").

Logical Fallacy Analysis: The logical fallacy is a **Hasty Generalization**. The opposing argument takes *one* example of a *conditional* prophecy (like Jonah's) and uses it to create a *general rule* that *all* prophecies are conditional. This is a Hasty Generalization. It then uses this flawed rule to excuse *unconditional* failed prophecies (like "a temple will be built *in this generation*"). The KJV test, however, is clear. If the prophecy was unconditional and it failed, the prophet is false. The attempt to make all prophecy "conditional" is an after-the-fact excuse.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a form of **pragmatism**. The pragmatist asks, "Does the prophet's message *work*? Does it create a good community? Does it give people hope?" If yes, then the "failed prophecy" is just a minor, pragmatic detail to be overlooked. The KJV is not pragmatic. It is *principled*. It asks, "Is the prophet's message *true*?" The KJV's standard is absolute truth, and one failed prophecy proves the message is *not* true, regardless of how "well" it "works" for the community.

Question 36. What does Deuteronomy 18:22 command regarding such a prophet? ("thou shalt not be afraid of him.")

Answer 36. Topical Bible Study Correction (KJV): The command is as practical as it is profound: "**thou shalt not be afraid of him.**" This command, given by God Himself, directly strips the false prophet of his primary weapon. The power of any prophet, true or false, is rooted

in *fear*—the fear that he speaks for God, and that to disobey him or leave his group is to disobey and reject God. This fear is what holds people in bondage to false systems. But once that prophet is exposed by a single failed prophecy (the test), God Himself gives the command to *stop being afraid*. We are not to fear his authority, his warnings, his curses, or his new doctrines. Why? Because the failed prophecy is God's own signal to us that the man is **not His messenger**. His words are his own, and they carry no divine weight. This command liberates the believer from any and all spiritual obligation to follow a man who has been proven false by the KJV's own test.

Scripture References: Deuteronomy 18:22; Matthew 10:28 ("And fear not them which kill the body... but rather fear him which is able to destroy both soul and body in hell.").

Anticipated Rebuttals: The **rebuttal** is that this command "only applied to the Old Testament." This is an arbitrary "line in the sand." The principle is timeless. Why would God give His people a test for false prophets, and then revoke the test? Matthew 7:15, in the New Testament, commands us to "Beware of false prophets." How can we "beware" of them if God has taken away the very test He gave us to *identify* them? The test is still valid, and the command—"thou shalt not be afraid"—is the New Covenant believer's "get out of jail free" card, a divine release from the authority of any man proven false.

Churches Teaching Fallacies: This command is a direct threat to the authority structure of any group founded by a prophet with failed prophecies, such as The Church of Jesus Christ of Latter-day Saints (Joseph Smith, 1830) or the Watch Tower Society (Charles Taze Russell, 1870s). These organizations demand obedience and fear of "leaving the one true church," but the KJV's command liberates their members from that fear, as their founders are demonstrably false prophets by the KJV's test.

Verses of Apparent Support: Hebrews 13:17 ("Obey them that have the rule over you, and submit yourselves...").

Verses of Correction: Deuteronomy 18:22; Matthew 7:15; Galatians 1:8; Acts 5:29 ("We ought to obey God rather than men.").

Logical Fallacy Analysis: The logical fallacy is an **Appeal to Fear** (Argumentum ad Metum). A false prophet's system is held together by this fallacy. "If you leave our group, you will lose your salvation." "If you disobey the prophet, you are disobeying God." This is a threat, not a logical argument. The KJV's command, "thou shalt not be afraid," is the *antidote* to this fallacy. It replaces the *fear of the man* with the *facts of the text*. The fact is, the prophet failed the test, therefore the *reason* for the fear is gone.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **institutional authority is absolute**. This is the philosophy of *authoritarianism*. It teaches that the organization, the "church," or the "prophet" is the final authority, and a person's individual conscience must be submitted to it. The KJV teaches the opposite: the **Word of God is the final authority** (Sola Scriptura), and a person's conscience is "captive" to *it* alone. The KJV empowers the *individual* to judge the *prophet* by the *Word*.

Question 37. How does this simple, 100% accuracy test from the KJV apply to any person claiming the title of "prophet"?

Answer 37. Topical Bible Study Correction (KJV): This 100% accuracy test is a **universal, timeless, and non-negotiable standard**. It applies to any person, in any era, in any culture, who claims the title of "prophet" and "speaketh in the name of the LORD." It is God's own, built-in, objective "prophet-detector" for His people. This test must be applied rigorously and without prejudice to *anyone* claiming to bring new, binding revelation, including (but not limited to) Joseph Smith, Ellen G. White, Charles Taze Russell, or any modern individual claiming the "office of a prophet." It is not a cultural or "Old Testament-only" test; it is a **trans-covenantal doctrinal standard**. Has the claimant *ever* made a prophecy, in the name of the LORD, that did "not come to pass"? If the answer is yes, even once, the KJV's verdict is clear: they are a false prophet, they have "spoken it presumptuously," and God's people are commanded "thou shalt not be afraid of him."

Scripture References: Deuteronomy 18:22; Jeremiah 28:9; Matthew 7:15.

Anticipated Rebuttals: A common **rebuttal** is that this test is "unfair" because it does not allow for human error. This argument completely misunderstands the *nature* of a prophet. A true prophet is not a "religious guesser" or a "futurist." A true prophet is a *mouthpiece*. The KJV's assumption is that a true prophet is simply relaying the words of an all-knowing God, who *cannot* be wrong. Therefore, the *prophet* cannot be wrong when speaking for God. To demand "room for error" is to admit that the "prophet" is *not* speaking God's words, but his own. This "**rebuttal**" is actually a *confession* that the person fails the test.

Churches Teaching Fallacies: This test must be applied universally. It exposes the claims of Joseph Smith (1830), whose documented prophecies (e.g., Missouri temple, D&C 84) failed. It exposes the claims of the Watch Tower Society (Jehovah's Witnesses), whose entire history is a graveyard of failed prophecies. It exposes the claims of any "prophetic movement" leader whose public predictions have failed. The KJV is an equal-opportunity standard.

Verses of Apparent Support: Jonah 3:4 (The conditional prophecy of Nineveh's destruction).

Verses of Correction: Deuteronomy 18:22; Jeremiah 28:9.

Logical Fallacy Analysis: The logical fallacy is **Moving the Goalposts**. The KJV sets the goalpost for a prophet at 100% accuracy. When a prophet fails, his defenders *move the goalposts*. They will say, "Well, 100% is too hard. The *real* test is whether he 'gets the big picture right'," or "The *real* test is whether his 'fruit' is good." This is a desperate attempt to change the rules *after* the game has been lost. The KJV sets the rule *before* the game: one strike, and you are out.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a **rejection of absolute standards**. This is the philosophy of *relativism*. It suggests that "truth" is complex and "100% accuracy" is an outdated, fundamentalist idea. The KJV, by contrast, is a book of *absolutes*. God is one. Salvation is by faith.

The testament is final. And the test for a prophet is 100%. This absolute test is a rock that shatters the relativistic philosophy that tries to make excuses for failed, false prophets.

Question 38. The file mentions Joseph Smith's failed temple prophecy in Missouri. How would this event be judged according to the standard of Deuteronomy 18:22?

Answer 38. Topical Bible Study Correction (KJV): Joseph Smith's 1832 prophecy, recorded in official LDS scripture (Doctrine & Covenants 84), is a clear, specific, and testable prophecy spoken "in the name of the LORD." It prophesied that a temple would be built in Zion (Independence, Missouri) and that this would happen "**in this generation.**" That generation of the 1830s has long since passed away, and the temple was not built. According to the absolute, non-negotiable standard of Deuteronomy 18:22, this is a "thing which **follow not, nor come to pass.**" Therefore, the KJV's own test judges this to be a **failed prophecy**. The verdict is unavoidable. By the Bible's own definition, this single event is sufficient, objective proof that "the LORD hath not spoken" this thing, but that the prophet has "spoken it presumptuously." This one failure is sufficient, by God's own standard, to **invalidate the messenger's claim** to be a true prophet of God.

Scripture References: Deuteronomy 18:22; Matthew 24:34 ("This generation shall not pass, till all these things be fulfilled.").

Anticipated Rebuttals: The **rebuttals** for this specific failed prophecy are textbook examples of "moving the goalposts."

1. *"The prophecy was conditional."* It is argued that the prophecy failed because the *people* were not faithful. This excuse is not in the text of the prophecy. The prophecy was given as an unconditional promise. This is an after-the-fact excuse to blame the people for the prophet's failure.
2. *"The prophecy is still future."* This argument tries to redefine "this generation" to mean some future, unknown "generation," or the "generation of the Jewish people." This violates the plain meaning of the word as used by the speaker in his own time.
3. *"He was speaking as a man."* This is the ultimate "get out of jail free" card, claiming that even though this is recorded *as scripture* (D&C 84), Joseph Smith was not *really* speaking as a prophet. This invalidates the KJV's test entirely.

Churches Teaching Fallacies: This KJV judgment falls upon the founder of The Church of Jesus Christ of Latter-day Saints, Joseph Smith (1830). The failed prophecy is not an "anti-Mormon" claim; it is recorded in their own scripture, and it fails the KJV's test.

Verses of Apparent Support: None for the failure. The support is for the test.

Verses of Correction: Deuteronomy 18:22; Jeremiah 28:9.

Logical Fallacy Analysis: The logical fallacy is **Ad Hoc Rescue**. An "Ad Hoc Rescue" is a fallacy where a new, unsupported excuse is invented "on the spot" (ad hoc) to save a failed hypothesis. The hypothesis is "Joseph Smith is a true prophet." The data (the failed prophecy) contradicts the hypothesis. Instead of rejecting the hypothesis, a "rescue" is invented: "The prophecy was conditional!" This new excuse has no basis in the original prophecy; it is an ad hoc invention designed solely to protect the failed hypothesis from the facts.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **the prophet is the standard, not the prophecy**. This is a complete reversal of the KJV. The KJV uses the *prophecy* to judge the *prophet*. This opposing philosophy uses the *prophet* to judge the *prophecy*. In this system, if the prophet says a prophecy is "conditional" (even after it fails), it *is* conditional, because the *prophet* said so. This makes the prophet's authority unfalsifiable, which is the definition of a closed, authoritarian system.

Defining "God": The KJV's Strict Monotheism

Question 39. When Mormonism claims God (Elohim) is an "exalted man" who "progressed to godhood," how does this contradict Malachi 3:6 ("I am the LORD, I change not")?

Answer 39. Topical Bible Study Correction (KJV): The contradiction is total and foundational. The claim of a God who "progressed" is fundamentally irreconcilable with the KJV's definition of God's essential, uncreated nature. God Himself declares His nature in Malachi 3:6, **"For I am the LORD, I change not."** This is the doctrine of divine **immutability**. It means God is not in a state of flux; He is not evolving, learning, growing, or "progressing." He is eternally perfect and consistent. The concept of an "exalted man" who "progressed to godhood" is the very *definition* of change. It describes a being who was once mortal, finite, and *not* God, and who then *changed* into an immortal, infinite God. This is a direct, head-on violation of God's core attribute of being unchangeable. The God of the KJV *is* God, from eternity past to eternity future; He did not *become* God. This unchanging nature is the foundation of His promises. A god who can change is, by definition, not the God of the KJV.

Scripture References: Malachi 3:6; Psalm 90:2 ("from everlasting to everlasting, thou art God."); James 1:17 ("the Father of lights, with whom is no variableness, neither shadow of turning."); 1 Timothy 1:17 ("Now unto the King eternal, immortal...").

Anticipated Rebuttals: A common **rebuttal** is that God "changes His plans" (like repenting in Genesis 6:6), so He *does* change. This is a "Fallacy of Equivocation." It confuses God's *unchanging nature* with His *changing relationship* to man based on man's actions. When the KJV says God "repented," it is an "anthropomorphism," describing His sorrowful *response* to man's sin, not a *change* in His essential character or nature. A father's nature as "father" does not change, even if his relationship with a rebellious son changes from blessing to discipline. God's *nature* is immutable. The claim of "progression" is not a change in relationship; it is a change in *nature*, which Malachi 3:6 forbids.

Churches Teaching Fallacies: This doctrine of a "progressing" God is the core, unique theology of The Church of Jesus Christ of Latter-day Saints, first articulated by Joseph Smith (1844) in his "King Follett Discourse." This 19th-century doctrine stands in direct, irreconcilable opposition to the KJV's definition of God.

Verses of Apparent Support: Genesis 6:6 ("And it repented the LORD that he had made man...").

Verses of Correction: Malachi 3:6; James 1:17; Psalm 90:2; Numbers 23:19 ("God is not a man, that he should lie; neither the son of man, that he should repent...").

Logical Fallacy Analysis: The logical fallacy is a **Category Error**. The opposing doctrine takes a *human* attribute (progression, learning, "exaltation") and applies it to the *divine* category. The KJV places God in a unique, uncreated, and immutable category. This new doctrine places God in the *human* category (a man who "made it"). This is a fundamental error. It defines God by man's attributes, rather than defining man by God's. It is a "man-made" God in the most literal sense, a being crafted in the image of human progression.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a 19th-century philosophy known as **Progressivism** or **Eternal Progression**. This philosophy, popular in the 1830s-40s, viewed all of reality, science, and even spirituality as an endless "upward climb." This secular philosophy was simply baptized and applied to God, creating a "God" who is also on an eternal journey of "progression." The KJV's God is not "progressing"; He is "I AM"—the eternal, perfect, and unchanging standard.

Question 40. When Mormonism claims there are many gods (polytheism), how does this directly violate the KJV's core command in Deuteronomy 6:4 and Isaiah 43:10?

Answer 40. Topical Bible Study Correction (KJV): This claim is a direct, head-on violation of the KJV's most foundational, non-negotiable truth. The KJV is a book of **strict, absolute monotheism**. The bedrock command of all Scripture is Deuteronomy 6:4, "Hear, O Israel: The LORD our God is **one LORD**." This is not "one in purpose"; it is *one* in essence and number. God Himself reinforces this by eliminating any other possibility. In Isaiah 43:10, He testifies, "...that ye may know and believe me, and understand that I am he: **before me there was no God formed, neither shall there be after me.**" This verse is a divine seal. It forbids any God *before* Him and any God *after* Him. The KJV presents one, singular, un-formed, eternal God. The claim of "many gods"—such as a Father-god (Elohim), a separate Son-god (Jesus), and a separate Spirit-god, alongside the potential for humans to "progress" to become gods—is **polytheism**. It is not a "different interpretation" of the KJV; it is a different religion. It is a direct contradiction of the first commandment and the explicit, sworn testimony of God Himself.

Scripture References: Deuteronomy 6:4; Isaiah 43:10; Isaiah 44:6 ("I am the first, and I am the last; and beside me there is no God."); Isaiah 44:8 ("Is there a God beside me? yea, there is no God; I know not any."); Mark 12:29; 1 Corinthians 8:4.

Anticipated Rebuttals: The primary **rebuttal** is to quote Psalm 82:6 ("I have said, Ye are gods") or 1 Corinthians 8:5 ("for though there be that are called gods... as there be gods many, and lords

many"). This is a "Fallacy of Context-Stripping." In 1 Corinthians 8:5-6, Paul is *contrasting* the *false* "gods many" of the heathen with the *truth*: "But to us there is but **one God, the Father...** and **one Lord Jesus Christ.**" He is *refuting* polytheism, not supporting it. In Psalm 82:6, the word "gods" (elohim) is used in a *judicial* sense, referring to human judges who stand in God's place, as Jesus Himself explains in John 10:34-35. It is a title of *office*, not a statement of *nature*. Neither verse supports the existence of *actual*, separate, divine beings.

Churches Teaching Fallacies: This doctrine of polytheism is the foundational theology of The Church of Jesus Christ of Latter-day Saints, as taught by Joseph Smith (1844) and subsequent leaders. This 19th-century American doctrine is a restoration of ancient pagan polytheism, not KJV Christianity.

Verses of Apparent Support: Psalm 82:6; John 10:34-35; 1 Corinthians 8:5.

Verses of Correction: Deuteronomy 6:4; Isaiah 43:10; Isaiah 44:6; Isaiah 44:8; Mark 12:29; 1 Corinthians 8:4; 1 Corinthians 8:6.

Logical Fallacy Analysis: The logical fallacy is **Equivocation**. This is the primary fallacy used to defend this doctrine. The opposing argument takes the word "God" (or the Hebrew *elohim*) and intentionally equivocates between its two different meanings.

- **Meaning A (KJV):** The one, supreme, uncreated, eternal Creator (Isaiah 43:10).
- **Meaning B (KJV, rare):** A human judge (Psalm 82:6) or a false, pagan idol (1 Cor. 8:5). The fallacy is in taking the *existence* of "Meaning B" (judges/idols) and using it to *prove* that there are *multiple beings* who fit "Meaning A" (supreme Creators). It is a deceptive "bait-and-switch" with the definition of the word "God."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a philosophy of **henotheism**. Henotheism is the belief in *many* gods, while choosing to *worship* only one "chief" god. This was the common philosophy of ancient paganism (e.g., the Greeks had many gods, but Zeus was chief). The LDS doctrine, with its "Father-god" (Elohim) as the chief god of *our* world (among many other gods of other worlds), is a textbook example of henotheism. The KJV is not henotheistic; it is **monotheistic**. It does not teach "one *chief* God"; it teaches "one God, *period*."

Question 41. This is identified as an "Equivocation" fallacy. How does Mormonism use biblical words like "God" and "Father" but assign them a completely different meaning than the KJV?

Answer 41. Topical Bible Study Correction (KJV): The use of shared terminology is the most effective form of deception. The claim to "believe in God the Father" is rendered meaningless when the definition of "God the Father" is radically different from the one defined in the King James Bible. This is the **fallacy of equivocation**: using the same word to mean two different things. When the KJV uses the title "God" or "Father," it refers to the one, singular, uncreated, and eternal LORD, who is "a Spirit" (John 4:24), "invisible" (1 Timothy 1:17), and "changeth not" (Malachi

3:6). This God is the singular sovereign of the universe, beside whom there is no other (Isaiah 44:8). The opposing definition re-engineers this title to describe a being who is fundamentally different: an "exalted man" with a physical body of "flesh and bones," a being who was once *not* God but "progressed" to godhood, and who is merely one of many gods in a polytheistic pantheon. This is not a subtle disagreement over an attribute; it is a description of a different entity entirely. By borrowing the KJV's terminology, the new doctrine cloaks itself in biblical language, creating a "semantic bridge" that allows followers to believe they are worshipping the God of the Bible, when in fact they have been introduced to a different god, a different religion, and a different gospel. This tactical use of equivocation is what allows two mutually exclusive systems to *sound* compatible. It is an architecture of confusion, designed to neutralize the clear, monotheistic testimony of the KJV by hijacking its core vocabulary.

Scripture References: John 4:24; 1 Timothy 1:17; Malachi 3:6; Deuteronomy 6:4; Isaiah 43:10; Isaiah 44:6-8; 1 Timothy 6:16; Colossians 1:15; Numbers 23:19; Psalm 90:2

Anticipated Rebuttals: A common **rebuttal** is that the KJV itself uses the word "gods" in places like Psalm 82:6 ("I have said, Ye are gods") or 1 Corinthians 8:5 ("for though there be that are called gods... as there be gods many, and lords many"). This is presented as "proof" that the KJV supports a plurality of divine beings. This argument fails when the immediate context is honored. In 1 Corinthians 8:6, Paul immediately corrects this by stating, "But to us there is **but one God, the Father...** and one Lord Jesus Christ." He clarifies that these "so-called gods" are idols or powers, but for the Christian, there is only *one* God. In Psalm 82, the term "gods" (Hebrew: *elohim*) is used in the context of human judges, mighty ones who were given authority to judge on God's behalf. The verse itself proves they are not divine beings, as it concludes, "But ye shall **die like men**" (Psalm 82:7). God, by definition, is "immortal" (1 Timothy 1:17). Jesus Himself quotes this passage in John 10:34-36 to disarm the Pharisees, pointing out that if the law called *men* "gods" (those to whom the word of God came), why was it blasphemy for Him to call Himself the "Son of God"? He was using their own legal precedent against them, not affirming a polytheistic reality.

Churches Teaching Fallacies: This fallacy is the primary theological method of The Church of Jesus Christ of Latter-day Saints (LDS). Its systematic redefinition of core biblical terms was introduced by its founder, **Joseph Smith, beginning in the 1830s** and culminating in teachings like the King Follett Discourse (1844). This sermon is the most famous source for the doctrine that "God himself was once as we are now, and is an exalted man." This teaching fundamentally redefines the KJV's "God" as a contingent, physical, and progressed being, while still using the biblical title.

Verses of Apparent Support: Psalm 82:6; John 10:34-36; 1 Corinthians 8:5

Verses of Correction: Deuteronomy 6:4; Isaiah 43:10; Isaiah 44:8; 1 Corinthians 8:4; 1 Corinthians 8:6; Malachi 3:6; John 4:24; 1 Timothy 1:17; Psalm 82:7

Logical Fallacy Analysis: The fallacy is **Equivocation**. This is the deceptive practice of using a single word or phrase with two or more different meanings within the same argument, making the argument appear sound when it is not. It is like two people signing a contract for "a rock" where one person means a small stone and the other means a 2.0-carat diamond. They have both agreed

to "a rock," but they have not agreed on the *substance*. Using the word "God" to mean "an exalted man" while the KJV uses it to mean "an eternal spirit" is a profound equivocation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of false analogy** and a **rejection of the law of non-contradiction**. The system assumes that because humanity is created "in the image of God," God must be an advanced version of a human. This is a faulty analogy that projects human attributes (physicality, progression, change) onto God. It forces God to be like man, rather than accepting that God is a fundamentally different *category* of being (Spirit, unchanging, eternal). Two beings that are mutually exclusive (one is Spirit, one is flesh; one is unchanging, one progressed) cannot both be the "one God."

Question 42. According to 1 Timothy 1:17, what four attributes does the KJV assign to the "only wise God"?

Answer 42. Topical Bible Study Correction (KJV): This single verse provides one of the most dense and powerful definitions of God's essential nature in the KJV, erecting four doctrinal pillars that are irreconcilable with the concept of an "exalted man." Paul ascribes glory to the "only wise God," defining Him as: 1) **Eternal**, 2) **Immortal**, 3) **Invisible**, and 4) **The only wise God**. Let us architecturally examine each pillar. First, God is **Eternal** (King eternal), meaning He is outside of time, without beginning and without end. He did not "progress" into existence as God; He *is* God from "everlasting to everlasting" (Psalm 90:2). This single attribute shatters any doctrine of a god who "was once as we are now." Second, God is **Immortal**, meaning He is not subject to death; He is the source of life and cannot die. This directly conflicts with a being who was once a mortal man, as a mortal, by definition, is a being *subject* to death. Third, God is **Invisible**, meaning His essential nature is not physical or material. He cannot be seen. This aligns perfectly with John 4:24, "God is a Spirit," and Colossians 1:15, "the invisible God." This pillar stands in direct opposition to any claim of a god who has a physical body of "flesh and bones." Fourth, He is the **Only wise God**. This reinforces the absolute, exclusive monotheism of the KJV. He is not one of many gods; He is the *only* one. These four attributes, presented in a single, unassailable declaration, define the God of the KJV and serve as a divine "litmus test" against which all other claims about God's nature must be judged.

Scripture References: 1 Timothy 1:17; Psalm 90:2; 1 Timothy 6:16; John 4:24; Colossians 1:15; Romans 1:20; Deuteronomy 6:4; Isaiah 44:8; Jude 1:25

Anticipated Rebuttals: The primary **rebuttal** will be to claim that "invisible" does not mean *impossible* to see, but rather that He is "unseen." The argument is made that God *chose* to be unseen in the Old Testament, but that He has a physical, tangible body that has been seen by prophets (like Joseph Smith) and that Christ's glorified body is now the model for the Father's. This argument disintegrates upon inspection. The KJV uses "invisible" as a statement of God's essential *nature*, not His temporary choice. He is "the King... invisible." In 1 Timothy 6:16, He is described as the one "whom **no man hath seen, nor can see**." This is a statement of capacity, not circumstance. The KJV's doctrine is that God, in His essence (as Father, as Spirit), is invisible. The *only* way the invisible God has ever been made visible is through the incarnation: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, **he hath declared him**" (John

1:18). Jesus is the "image of the invisible God" (Colossians 1:15). Christ is how the invisible God became visible.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints (LDS) teaches doctrines that directly contradict all four of these attributes. Founded by **Joseph Smith in 1830**, its theology asserts that God the Father is not eternal (He was once a man), not inherently immortal (He was once mortal), not invisible (He has a tangible body of flesh and bones), and not the *only* God (He is one of many). This doctrine was a progressive development, departing radically from the KJV's definition, especially after Smith's "First Vision" account and his later teachings.

Verses of Apparent Support: Genesis 32:30; Exodus 24:9-11; Exodus 33:11; Exodus 33:20-23

Verses of Correction: 1 Timothy 1:17; 1 Timothy 6:16; John 1:18; John 4:24; John 5:37; Colossians 1:15; Malachi 3:6; Psalm 90:2

Logical Fallacy Analysis: The **rebuttal** employs a **Strawman Fallacy** and **Cherry Picking**. It misrepresents the KJV's position ("invisible") as merely "unseen" and then attacks that weaker, misrepresented argument. It "cherry-picks" Old Testament verses that describe appearances of "the LORD" (who, in KJV doctrine, is the pre-incarnate Christ, the "image of the invisible God") while systematically ignoring the clear, didactic New Testament statements like "no man hath seen God at any time" (John 1:18) and "whom no man hath seen, nor can see" (1 Timothy 6:16).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the philosophy of **Anthropomorphism**, which is the error of projecting human characteristics and limitations onto God. Instead of accepting God as a being of a completely different *category* (Eternal, Immortal, Invisible Spirit), this philosophy forces God into the human *category* (temporal, mortal, visible, physical). It remakes God in man's image, assuming that the ultimate form of being is a physical, human-like body. The KJV teaches the reverse: God is Spirit, and man is a temporary, physical creation.

Question 43. How does the attribute "immortal" (1 Timothy 1:17) conflict with the idea that God "once was" a man who could die?

Answer 43. Topical Bible Study Correction (KJV): The conflict is absolute and defines the very boundary between Creator and creation. The KJV ascribes to God the attribute of **immortality** (1 Timothy 1:17), meaning He is, by His very nature, not subject to death. He alone is the "King of kings, and Lord of lords; Who **only hath immortality**, dwelling in the light which no man can approach unto" (1 Timothy 6:15-16). This attribute is exclusive to God. He is life itself; He cannot cease to be. A "man," by contrast, is defined by his **mortality**. A mortal being is one who is, by definition, subject to death. The idea that God "once was" a mortal man who could die, and then "progressed" to become the "immortal" God, is a profound logical and doctrinal contradiction. It means God *changed* His essential nature from mortal (subject to death) to immortal (not subject to death). This directly violates God's own testimony of His unchangeable nature: "For I am the LORD, **I change not**" (Malachi 3:6). The God of the KJV did not *become* immortal; He *is* immortality. The claim of a mortal-God-in-progression is a description of a being fundamentally

different from the "King eternal, immortal, invisible" described by the KJV. It confuses the created (the mortal) with the Creator (the immortal).

Scripture References: 1 Timothy 1:17; 1 Timothy 6:15-16; Malachi 3:6; Psalm 90:2; John 5:26; Habakkuk 1:12

Anticipated Rebuttals: A likely **rebuttal** is to point to Jesus Christ. "Did not God become a man and die on the cross? Does this not prove that God can be mortal?" This argument fails because it confuses the *incarnation* with the doctrine of a *progressed god*. The KJV teaches that Jesus, the eternal God, *took upon himself* a mortal human body (Hebrews 2:14, "flesh and blood"). His divine nature did not cease to be God, nor did it "progress" from mortality. His human nature died on the cross, while His divine nature remained God. This is the "mystery of godliness: God was manifest in the flesh" (1 Timothy 3:16). The Mormon doctrine is the *reverse*. It does not teach that an immortal God *took on* mortality; it teaches that a mortal man *progressed* to become an immortal God. The KJV teaches an immortal being adding a mortal nature; the opposing doctrine teaches a mortal being changing *into* an immortal one. These are two irreconcilable concepts.

Churches Teaching Fallacies: This doctrine is a central tenet of The Church of Jesus Christ of Latter-day Saints, stemming from the teachings of **Joseph Smith** and later articulated by leaders like Lorenzo Snow. The couplet, "As man is, God once was; as God is, man may become," encapsulates this doctrine, which was solidified in the **mid-1840s**. This teaching requires God to have once been mortal, a direct contradiction to the KJV's "King eternal, immortal."

Verses of Apparent Support: John 5:26 ("For as the Father hath life in himself; so hath he given to the Son to have life in himself"); Philippians 2:5-8

Verses of Correction: 1 Timothy 1:17; 1 Timothy 6:16; Malachi 3:6; Psalm 90:2; Isaiah 43:10; Numbers 23:19; Hebrews 2:14-17; 1 Timothy 3:16

Logical Fallacy Analysis: The **rebuttal** that "Jesus died" is a **Faulty Analogy**. It attempts to draw a parallel between two completely different concepts: (A) the KJV's doctrine of the incarnation, where the eternal God *adds* a mortal human nature to His person, and (B) the Mormon doctrine of exaltation, where a mortal human being *changes into* a God. Just because both scenarios involve "God" and "mortality" does not make them analogous. One is an *addition* of a nature; the other is a *transformation* of a being.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is a **Category Error**. It places God and man in the same essential *category* of being, with God simply being further along on a "spectrum of progression." The KJV, however, places God and man in two *mutually exclusive* categories: Creator and created. One is immortal by nature; the other is mortal by nature. To claim a mortal being can *become* the immortal God is to erase the very definition of "Creator" and "created."

Question 44. How does the attribute "invisible" (1 Timothy 1:17) and "Spirit" (John 4:24) conflict with the claim that God has a physical body of flesh and bones?

Answer 44. Topical Bible Study Correction (KJV): The conflict is absolute, direct, and mutually exclusive. The KJV's doctrine establishes a foundational truth about God's very substance. Jesus Christ Himself provides the definitive statement: **"God is a Spirit"** (John 4:24). He later defines what a spirit is by what it is *not*: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit **hath not flesh and bones**, as ye see me have" (Luke 24:39). This creates an inescapable, binary distinction: a being is *either* a Spirit *or* it has flesh and bones. It cannot be both. The KJV reinforces this by repeatedly calling God "invisible" (1 Timothy 1:17; Colossians 1:15; 1 Timothy 6:16). A physical body of "flesh and bones" is, by its very nature, *visible* and *material*. An object cannot be simultaneously "invisible" and "visible" in its essence. It cannot be "Spirit" and also "flesh and bones." Therefore, the claim that God the Father is an exalted man with a physical, tangible body of "flesh and bones" is a direct, head-on contradiction of the KJV's most fundamental definitions of God's nature, as spoken by Jesus Christ Himself. The KJV teaches that the *only* way the invisible God has ever been seen is through His Son, Jesus, who is the "image of the invisible God" (Colossians 1:15) and the one who "declared him" (John 1:18).

Scripture References: John 4:24; Luke 24:39; 1 Timothy 1:17; Colossians 1:15; 1 Timothy 6:16; John 1:18; John 5:37; 2 Corinthians 4:18

Anticipated Rebuttals: The primary **rebuttal** is to cite Old Testament passages where men "saw" God, such as Jacob wrestling with God (Genesis 32:30) or Moses speaking with God "face to face" (Exodus 33:11). These are presented as "proof" that God has a physical body. This argument ignores the KJV's own built-in harmonizer: **no man has ever seen God the Father**. Jesus states it plainly: "Ye have neither heard his voice at any time, nor seen his shape" (John 5:37). John confirms it: "No man hath seen God at any time" (John 1:18). So who *did* they see? The KJV identifies these Old Testament appearances of "the LORD" (Jehovah) as "theophanies"—pre-incarnate manifestations of the Son, Jesus Christ, who is the "image of the invisible God" (Colossians 1:15). He is the *only* "visible" expression of the invisible Godhead. The **rebuttal** *confuses* the Son's visible manifestation *with* the Father's invisible essence, creating a contradiction that the KJV has already solved.

Churches Teaching Fallacies: This doctrine is a non-negotiable, foundational claim of The Church of Jesus Christ of Latter-day Saints. It originates from **Joseph Smith's "First Vision" account (first written c. 1832, canonized later)**, in which he claimed to have seen two distinct, physical personages, identified as God the Father and Jesus Christ, both with bodies "of flesh and bones." This event is the basis for the LDS rejection of the KJV's "invisible" and "Spirit" nature of God, leading to their unique, polytheistic, and anthropomorphic theology.

Verses of Apparent Support: Genesis 32:30; Exodus 24:9-11; Exodus 33:11; Exodus 33:20-23; Acts 7:55-56

Verses of Correction: John 4:24; Luke 24:39; 1 Timothy 1:17; 1 Timothy 6:16; John 1:18; John 5:37; Colossians 1:15; Romans 1:20

Logical Fallacy Analysis: The opposing argument is a **Fallacy of Literalism** (or Misplaced Concreteness). It takes descriptive, phenomenological language from narrative passages (like "face to face") and treats them as absolute, scientific definitions of God's substance. It then uses these

narratives to override the clear, direct, *didactic* (teaching) statements of Christ and the apostles (like "God is a Spirit" and "invisible"). It builds a core doctrine on a narrative phrase while ignoring the Bible's explicit definitions.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the philosophical error of **Materialism**, the belief that all reality is ultimately physical. The system is so grounded in a physical, material worldview that it cannot conceive of a supreme being who is *not* physical. It forces God into a material box, projecting human, physical "perfection" onto Him. The KJV, by contrast, teaches that Spirit, not matter, is the ultimate, eternal, and supreme substance.

Question 45. What does Isaiah 44:6 state: "I am the first, and I am the last; and beside me there is no God"?

Answer 45. Topical Bible Study Correction (KJV): This verse is one of the KJV's most absolute and exclusive declarations of monotheism. The LORD (Jehovah) Himself is speaking, and He establishes His singular identity with a three-part, iron-clad seal: 1) "**I am the first**," 2) "**I am the last**," and 3) "**beside me there is no God**." This is not a statement of rank; it is a statement of *existence*. "I am the first" means nothing existed before Him; He is the uncaused, uncreated, eternal beginning. This single phrase eliminates any possibility of a "Father-god" who "progressed" to godhood, as that would imply a time when He was *not* God, and therefore *not* "the first." "I am the last" means nothing will come after Him; He is the eternal end and finality of all things. This eliminates any possibility of other beings "progressing" to become gods alongside or after Him. Finally, "beside me there is no God" makes His singular existence absolute. He is not the "first" *among* many, but the *only* one in the category of "God." This verse creates a closed, perfect circle of divinity in which only the LORD exists. He knows of no other gods (Isaiah 44:8), He formed no other gods, and no other gods will be formed after Him (Isaiah 43:10). This is the non-negotiable foundation of the KJV.

Scripture References: Isaiah 44:6; Isaiah 44:8; Isaiah 43:10-11; Deuteronomy 6:4; Deuteronomy 32:39; 1 Timothy 1:17; Revelation 1:8; Revelation 1:11; Revelation 22:13

Anticipated Rebuttals: A common **rebuttal** is to claim that this verse is *only* Jehovah (Jesus Christ) speaking, and that He is merely stating *His* supremacy relative to other, lesser gods, but *not* denying the existence of His own "Father-god" (Elohim). This argument is a desperate attempt to read polytheism *into* a monotheistic text. The argument collapses for two reasons. First, the speaker identifies Himself as "the LORD... the King of Israel, and his redeemer the LORD of hosts." This is the all-encompassing God, not one "person" of a committee. Second, the claim that He is only speaking of *His* supremacy is shattered by the absolute phrase, "beside me there is **no God**." He doesn't say "no other God is as great as me"; He says "no other God *is*." He follows this in verse 8 by challenging, "Is there a God beside me? yea, there is no God; **I know not any**." If an omniscient God "knows not any" other God, it is because no other God exists.

Churches Teaching Fallacies: The Church of Jesus Christ of Latter-day Saints teaches a doctrine of polytheism (many gods) and henotheism (worshipping one god, Elohim, among many), which this verse directly contradicts. This doctrine was introduced by **Joseph Smith (c. 1830s-1840s)**.

Furthermore, Jehovah's Witnesses, founded by **Charles Taze Russell in the 1870s**, contradict this by claiming Jesus (the speaker) is a *lesser*, created "mighty god" (Michael the Archangel), separate from the "Almighty God" (Jehovah). The KJV refutes this by having Jehovah Himself, the "first and the last," identify Himself as the "redeemer," a title explicitly given to Christ.

Verses of Apparent Support: John 20:17 ("I ascend unto my Father, and your Father; and to my God, and your God."); 1 Corinthians 8:5-6; John 17:3

Verses of Correction: Isaiah 44:6; Isaiah 44:8; Isaiah 43:10; Deuteronomy 6:4; John 10:30; 1 John 5:7; John 1:1; 1 Timothy 3:16

Logical Fallacy Analysis: The **rebuttal** that "this is just Jesus speaking, not the Father" is a **Fallacy of Division**. It wrongly assumes that attributes or statements true of the *whole* (the one Godhead) are not true of the *parts* (the manifestation of God as Son). It "divides" the Godhead into separate beings with separate testimonies, allowing one "god" (Jesus) to make an absolute claim ("beside me there is no God") while arbitrarily assuming it doesn't apply to another "god" (the Father). The KJV presents one God who is indivisible.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of redefining terms**. The opponent's system *requires* polytheism to be true. Therefore, when it encounters a text that *unequivocally* states "beside me there is no God," it cannot accept the plain meaning. It is forced to "redefine" what "God" means in this context, or who "me" refers to, in order to preserve its pre-existing, unbiblical system. The plain text is sacrificed to save the human philosophy.

Question 46. How does the KJV's strict, absolute monotheism form the non-negotiable starting point for all other doctrines?

Answer 46. Topical Bible Study Correction (KJV): The KJV's strict monotheism—"Hear, O Israel: The LORD our God is **one LORD**" (Deuteronomy 6:4)—is the *architectural foundation* for the entire biblical structure. It is the bedrock upon which every other doctrine must be built. If this foundation is flawed, the entire house will collapse. This truth is the non-negotiable starting point because it defines the very *object* of our faith. Before we can correctly understand *what* God did (creation, redemption) or *how* He did it (incarnation, atonement), we must first correctly identify *who* He is. The KJV's answer is absolute: He is **one, singular, eternal, uncreated, and unchanging**. Why is this non-negotiable? Because any deviation from this starting point does not merely *alter* Christianity; it *replaces* it. A system that teaches "many gods" is not a "different flavor" of Christianity; it is a different religion, plain and simple. A doctrine that redefines Christ as a "created being" is not a minor disagreement; it is a description of a different Christ. A gospel that redefines salvation as "progression to godhood" is not a "fuller" gospel; it is "another gospel" entirely. The monotheism of the KJV acts as the great *filter*. Every other doctrine—Christology, soteriology, eschatology—must be passed through this filter. Does it harmonize with the "one God"? If it requires a polytheistic framework, a changeable God, or a created Christ, it is *false by default*, because it has failed the first and most important test.

Scripture References: Deuteronomy 6:4; Mark 12:29-30; Isaiah 43:10; Isaiah 44:6-8; Malachi 3:6; John 4:24; 1 Timothy 1:17; 1 Corinthians 8:4-6

Anticipated Rebuttals: The most common **rebuttal** is that this "strict monotheism" is a "simplistic" or "trinitarian" corruption and that the "true" doctrine is a plurality of gods who are "one in purpose." It will be argued that "one LORD" in Deuteronomy 6:4 (using the Hebrew *echad*) means a *compound unity*, like a husband and wife being "one flesh." This argument is a classic example of **linguistic eisegesis** (reading a meaning *into* the text). The KJV itself defines what "one LORD" means. God Himself clarifies His own *echad* in Isaiah, stating, "Is there a God beside me? yea, **there is no God**; I know not any" (Isaiah 44:8). His "oneness" is one of *exclusivity* and *singularity*, not "compound unity." The KJV's monotheism is not a description of a "committee" that agrees; it is a declaration that *no one else* is in the room. This "one in purpose" argument is an attempt to water down the most absolute statements in Scripture to make room for a polytheistic pantheon.

Churches Teaching Fallacies: This core error is the foundation of The Church of Jesus Christ of Latter-day Saints, which rejects absolute monotheism in favor of a polytheistic system of many gods, starting with God the Father (an exalted man) and Jesus Christ as separate divine beings. This was a doctrine developed by **Joseph Smith (c. 1835-1844)**. This also applies to any system that diminishes the full deity of Christ, such as Jehovah's Witnesses (founded by **Charles Taze Russell, 1870s**), who see Jesus as a separate, *created* "mighty god."

Verses of Apparent Support: Genesis 1:26 ("Let us make man in our image"); Genesis 2:24 ("one flesh"); 1 Corinthians 8:5; John 17:21 ("that they may be one, as we are")

Verses of Correction: Deuteronomy 6:4; Isaiah 44:8; Isaiah 43:10-11; Isaiah 45:5-6; 1 Corinthians 8:4; 1 Corinthians 8:6; Malachi 3:6; John 10:30

Logical Fallacy Analysis: The "compound unity" argument is a **Faulty Analogy** combined with an **Etymological Fallacy**. It wrongly assumes that because the Hebrew word *echad* *can* be used for a compound unity (like "one flesh"), it *must* mean that in Deuteronomy 6:4. The meaning of a word is determined by its *context*. God's own clarification in Isaiah 44:8 ("beside me there is no God") clearly defines the *context* of His "oneness" as singularity, not a compound group. It's like arguing that because the word "bat" can mean a flying mammal, it *must* mean that when a baseball player picks one up.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of begging the question**. The argument (that "one" means a compound unity) is built on the *pre-existing assumption* that polytheism is true. The conclusion (polytheism) is assumed in the premise. The opponent *needs* "one" to mean a compound unity to make their system work, so they force that meaning onto the text, ignoring the KJV's own contextual definitions that contradict it.

Question 47. According to 1 John 5:7, what three "bear record in heaven," and what does the verse say about their unity?

Answer 47. Topical Bible Study Correction (KJV): This verse, 1 John 5:7, often called the *Comma Johanneum*, provides the single most explicit and definitive statement on the nature of the Godhead in the entire King James Bible. It stands as a pinnacle of revelation, perfectly harmonizing the "three" with the "one." The verse states, "For there are three that bear record in heaven, **the Father, the Word, and the Holy Ghost.**" This verse first establishes the distinct *witnesses* within the Godhead: the Father, the Word (a title for the Son, per John 1), and the Holy Ghost. It affirms their reality and distinction. Then, the verse delivers the unifying, monotheistic climax: "**and these three are one.**" It does not say "these three *agree* in one" (as verse 8 says of the earthly witnesses: water, blood, and spirit). It makes a far more profound statement of *being* and *substance*: they "are one." This single clause perfectly upholds the absolute monotheism of Deuteronomy 6:4 ("The LORD our God is **one LORD**") while simultaneously revealing the *internal* threeness of that *one* God. They are not three separate gods in agreement; they are "three... [who] are one." This verse is the architectural keystone that locks the KJV's entire doctrine of God into a perfectly harmonized, non-contradictory structure: One God, eternally existing as Father, Word, and Holy Ghost.

Scripture References: 1 John 5:7; Deuteronomy 6:4; John 10:30; John 1:1, 14; 1 Timothy 3:16; Matthew 28:19; 2 Corinthians 13:14

Anticipated Rebuttals: The most immediate and forceful **rebuttal** against 1 John 5:7 is not theological but *textual*. Opponents will claim this verse is a "later addition" or "spurious," stating it is "not found in the oldest and best Greek manuscripts" (referring to the Alexandrian texts like Sinaiticus and Vaticanus). This argument is an **Appeal to Authority** (specifically, modern textual critics) and ignores the vast manuscript evidence *for* the verse in the Majority Text tradition, its presence in the Old Latin and Vulgate, and its citation by early Church Fathers like Cyprian (c. 250 AD). The KJV translators, who were aware of all these sources, deliberately included it. The theological **rebuttal** is that it "invents" the Trinity. This is false; the verse does not use the word "Trinity" but provides the *biblical data* from which the doctrine is derived. It perfectly harmonizes what is taught elsewhere: the Father is God, the Word is God (John 1:1), the Spirit is God, and yet there is only one God (Deuteronomy 6:4). The verse is not an *invention* but a *clarification*.

Churches Teaching Fallacies: This verse is rejected by virtually all modern, critical-text-based theologies. It is specifically rejected by The Church of Jesus Christ of Latter-day Saints, as it directly contradicts their polytheistic view of the Father, Son, and Holy Ghost as three separate gods. It is also rejected by Jehovah's Witnesses (founded by **C.T. Russell, 1870s**), as it affirms the full deity of the Word (Jesus) and the Holy Ghost, and their essential unity with the Father. Most modern Evangelical churches, while affirming the Trinity, have abandoned this verse by adopting modern translations (NIV, ESV, etc.) that *remove* it, thereby discarding their single strongest proof-text for the doctrine they claim to uphold.

Verses of Apparent Support: (None, as the attack is textual, not scriptural.)

Verses of Correction: (The verse itself is the correction. Supporting verses show its doctrine is biblical.) John 1:1; John 10:30; Matthew 28:19; Deuteronomy 6:4

Logical Fallacy Analysis: The attack on 1 John 5:7 is a **Genetic Fallacy**. This fallacy attempts to discredit a statement by attacking its *origin* rather than its *content*. The argument "this verse was a late addition" is an attempt to dismiss its theological truth by arguing about its textual history. This avoids the actual question: is the *doctrine* it teaches biblical? As verses like John 1:1, John 10:30, and Matthew 28:19 demonstrate, the doctrine of "three-in-one" is taught *throughout* the KJV, even if not as concisely as in 1 John 5:7.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of historical positivism**, the belief that "older is better" and that "original" means "more true." This philosophy, which dominates modern textual criticism, assumes that the *oldest* manuscripts (Alexandrian) must be the *purest*. This is a flawed assumption. The KJV translators operated from a different, providential philosophy: that the *most common* manuscripts, those preserved by the church through the ages (the Majority Text), were the ones God divinely preserved. The opponent's reasoning *assumes* the Alexandrian texts are superior, a non-provable philosophical starting point.

The Identity of Jesus Christ: Creator or Created?

Question 48. The claim is made that Jesus is the "spirit-brother" of all humans and Lucifer. How does the KJV describe Jesus's relationship to creation in John 1:3?

Answer 48. Topical Bible Study Correction (KJV): This claim is a profound **Category Error**, and John 1:3 is the KJV's definitive correction. The KJV establishes an absolute, unbridgeable chasm between Christ and all created beings. The "spirit-brother" claim is an attempt to *demote* Christ, to take Him from His unique position as Creator and place Him *inside* the category of the created. John 1:3 shatters this false categorization. Speaking of "the Word" (who is Jesus, per John 1:14), the verse states: "**All things were made by him**; and without him was not any thing made that was made." This is a statement of absolute creative agency. "All things" is an all-encompassing term. This includes all humans (their spirits and bodies) and all angels, including Lucifer. If "all things" were made *by* Christ, then Christ Himself cannot logically be one of those "things." He is not the first and greatest *creation*; He is the eternal *Creator*. To call Him the "spirit-brother" of Lucifer is a doctrinal absurdity—it is like calling an architect the "brother" of the bricks he used to build his house. The KJV places Christ in the singular, exclusive category of the uncreated God, and places Lucifer, angels, and humans in the subordinate category of "things that were made."

Scripture References: John 1:1-3; John 1:14; Colossians 1:15-17; Hebrews 1:1-3; Hebrews 1:8-12; 1 Timothy 3:16; Isaiah 9:6

Anticipated Rebuttals: A common **rebuttal** will be to point to Colossians 1:15, "who is the image of the invisible God, the **firstborn of every creature**." This, the opponent claims, "proves" Jesus was the first created being, or "firstborn" spirit-child. This argument is a complete misreading of the KJV's use of the title "firstborn." In the KJV, "firstborn" is a title of *supremacy, pre-eminence, and inheritance*, not a statement of *origin*. The KJV itself defines this in the very next verses. *Why* is He the "firstborn"? Colossians 1:16-17 gives the reason: "**For by him were all things created...** all things were created by him, and for him: And **he is before all things**." He is not the "firstborn *creation*"; He is the "firstborn" (pre-eminent ruler) *over* all creation *because* He is the one who

created it. Psalm 89:27 confirms this use: "Also I will make him my firstborn, **higher than the kings of the earth.**" It is a title of *rank*, not a birth certificate.

Churches Teaching Fallacies: This doctrine is a central and defining tenet of The Church of Jesus Christ of Latter-day Saints. It stems from **Joseph Smith's (c. 1830s)** re-interpretation of God and the "plan of salvation," which posits a "pre-existence" where God the Father (Elohim) begot innumerable "spirit-children," the first of whom was Jesus (Jehovah) and another of whom was Lucifer. This places Jesus, humans, and the devil all within the same "created" family, a direct contradiction to the KJV's Creator/creation divide.

Verses of Apparent Support: Colossians 1:15; Revelation 3:14 ("the beginning of the creation of God"); Proverbs 8:22-25

Verses of Correction: John 1:1-3; John 1:14; Colossians 1:16-17; Hebrews 1:2; Hebrews 1:8-10; Isaiah 9:6; 1 Timothy 3:16; John 8:58

Logical Fallacy Analysis: The "spirit-brother" doctrine is a **Category Error**. This fallacy places something in the wrong category. It takes Jesus, who the KJV *defines* as belonging to the category of "uncreated Creator," and falsely places Him into the category of "created being." This is like trying to classify a "whale" (a mammal) in the category of "fish." They may share an environment, but they are fundamentally different *kinds* of beings. Christ and Lucifer are not in the same category.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of false analogy** based on a physical, materialistic worldview. The system's "spirit-child" concept is a literal, physical analogy based on human procreation. It *assumes* God "begets" spirits in the same way a human father begets children. This physical, literalist analogy is then forced onto the KJV, leading to the conclusion that all "begotten" spirits are "brothers." The KJV's doctrine is not based on a physical analogy; it's based on a fundamental *distinction* between the Creator (Spirit) and the created (matter and created spirits).

Question 49. If "all things were made by him" (John 1:3), could Jesus Himself be a created being?

Answer 49. Topical Bible Study Correction (KJV): No. It is a **logical and doctrinal impossibility**. The statement in John 1:3 is an "all-or-nothing" proposition that is logically airtight. The verse states: "All things were made by him; and without him was not any thing made that was made." Let us deconstruct this with the precision of an architect. The first clause, "**All things were made by him,**" establishes Jesus (the Word) as the single agent of *all* creation. The second clause, "**without him was not any thing made that was made,**" is a brilliant piece of divine logic that closes every possible loophole. It restates the first clause in the negative to make the point unassailable. Let us ask the question: Is Jesus a "thing that was made"? If the answer is "yes," then He would have had to *make Himself*, which is a logical absurdity. If He is a "thing that was made," He could not exist "without him," meaning He would have had to exist *before* He existed in order to make Himself. The verse is a perfect logical circle. It places Jesus outside the *set* of "all things made" and establishes Him as the *source* of that set. He is the Uncreated Creator. He cannot be

both the cause of "all things" and also an effect *within* "all things." Therefore, any doctrine that claims Jesus is a "created being" or "spirit-child" is in direct, logical violation of this foundational KJV verse.

Scripture References: John 1:3; Colossians 1:16-17; Hebrews 1:2; Hebrews 1:10; 1 Corinthians 8:6; Genesis 1:1; John 1:1

Anticipated Rebuttals: The primary **rebuttal** will be to claim that the phrase "all things" does not *really* mean "all things." An opponent may argue that "all *other* things" were made by Jesus, but that Jesus Himself was first created or begotten by God the Father (Elohim), who *then* used Jesus to create everything else. This argument is a textbook case of **eisegesis** (reading a meaning *into* the text). The KJV does *not* say "all other things." It says "all things." The word "other" is simply not there. The opponent must *add* the word "other" to the text to make his system work. This is a direct violation of the command not to "add unto" God's words (Deuteronomy 4:2). The KJV's statement is absolute. The insertion of the word "other" is a human modification designed to demote Christ and prop up a failing polytheistic system.

Churches Teaching Fallacies: This attempt to add "other" to the text is famously employed by the Jehovah's Witnesses, whose New World Translation *actually inserts* the word "other" into Colossians 1:16-17 four times, despite it not being in the Greek, to support their Arian doctrine (founded by **Arius, c. 325 AD**, revived by **C.T. Russell, 1870s**). The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) employs the same *logic* (though not always the same textual change), by teaching that "Elohim" (the Father) first created Jesus (the spirit-child), who then created "all things" *else*.

Verses of Apparent Support: Colossians 1:15 ("firstborn of every creature"); Revelation 3:14 ("the beginning of the creation of God")

Verses of Correction: John 1:3; Colossians 1:16-17; John 1:1; Hebrews 1:8-10; Isaiah 44:24 ("I am the LORD that maketh all things; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**;")

Logical Fallacy Analysis: The **rebuttal** that it *really* means "all *other* things" is a clear case of **Special Pleading**. This fallacy occurs when someone introduces a new, unstated exception to a rule to save their argument. The rule, stated in John 1:3, is "all things were made by him." The opponent, seeing this rule destroys their doctrine, pleads for a "special exception" for Jesus, claiming "all things *except* Jesus." This exception is not found in the text; it is an *ad hoc* rescue device for a failed hypothesis.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of begging the question**. The argument *assumes* its own conclusion. It *starts* with the belief that Jesus is a created being (the conclusion). When it confronts John 1:3, which contradicts this conclusion, it reinterprets the verse (by adding "other") to make it fit the pre-assumed conclusion. The belief system is not derived *from* the text; the text is twisted to fit the belief system.

Question 50. What does Colossians 1:16-17 state about who created "all things," both "in heaven, and in earth, visible and invisible"?

Answer 50. Topical Bible Study Correction (KJV): These two verses are perhaps the most exhaustive and comprehensive statement in the KJV regarding Christ's role as the uncreated Creator. The text leaves no room for ambiguity. It states, "For **by him** were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: **all things were created by him, and for him.**" This passage is a divine inventory of all existence. It identifies the agent: "by him" (Jesus Christ, v. 13-14). It identifies the scope: "all things," which He then defines exhaustively. "In heaven, and in earth" covers all *locations*. "Visible and invisible" covers all *states of being* (matter and spirit). "Thrones, or dominions, or principalities, or powers" covers all *ranks of angelic beings*, explicitly including Lucifer (a fallen principality). The verse then repeats for emphasis: "all things were created by him." This establishes Him as the agent. It then adds, "and **for him.**" This establishes Him as the *purpose* and *owner* of creation. Verse 17 then seals His eternal nature: "And **he is before all things**, and by him all things consist." He is not the *first* creation; He "is before" (pre-existent to) *all* creation. He is not just the creator; He is the *sustainer* ("by him all things consist"). This passage makes it doctrinally impossible to classify Jesus as a "spirit-brother" to angels; He is their *Creator* and *Sustainer*.

Scripture References: Colossians 1:13-17; John 1:1-3; Hebrews 1:2-3; Hebrews 1:8-12; 1 Corinthians 8:6; Genesis 1:1; Isaiah 44:24

Anticipated Rebuttals: The primary **rebuttal**, as mentioned before, is to seize upon verse 15, "the **firstborn of every creature**," and to ignore verses 16-17. This "firstborn" title is claimed to mean "first created." This interpretation is textually impossible. The KJV uses "firstborn" as a title of *pre-eminence and inheritance*, not chronology of birth. The verses *immediately following* (16-17) are given as the *reason* He holds this title. He is pre-eminent *over* creation **FOR** (because) "by him were all things created." His Creatorship is the *proof* of His rank as "firstborn." If "firstborn" meant "first created," verse 16 would be a logical contradiction. He cannot be the "first created creature" *and* the Creator of "all things." The text must be read as a whole. A second **rebuttal** is to claim He is "the beginning of the creation of God" (Revelation 3:14), twisting "beginning" (Gr. *arche*) to mean "first thing created." But *arche* means "origin," "source," or "ruler." Christ is the *Originator* of God's creation, the *Source* from which it began, which harmonizes perfectly with John 1:3 and Colossians 1:16.

Churches Teaching Fallacies: This "first created" doctrine is the central Christological error of both The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) and Jehovah's Witnesses (founded by **C.T. Russell, 1870s**). Both systems, though different, agree on demoting Christ from the category of uncreated Creator to the category of a created being, in direct opposition to the plain reading of these KJV passages.

Verses of Apparent Support: Colossians 1:15; Revelation 3:14; Proverbs 8:22-31

Verses of Correction: Colossians 1:16-17; John 1:1-3; John 8:58; Hebrews 1:8-12; Isaiah 9:6; 1 Timothy 3:16; Isaiah 44:24

Logical Fallacy Analysis: The argument from "firstborn" is a **Contextual Fallacy** (or Cherry Picking). It deliberately isolates one phrase ("firstborn of every creature") from its immediate, explanatory context (verses 16-17). The context *defines* the term. By ignoring the definition provided in the very next sentence, the opponent changes the meaning of the word. It is like reading "the umpire called a strike" and, by ignoring the context of the baseball game, concluding the umpire physically attacked the batter.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of literalism** applied to a *title*. The opponent insists on taking a *title* of rank ("Firstborn") and interpreting it in a wooden, literal, *chronological* sense. This is a misunderstanding of how language and titles work. A "Chief" of staff is not the "oldest" staff member. The "Head" of a company is not a literal, disconnected head. "Firstborn" is a title of *pre-eminence*, and the KJV itself defines it this way in Psalm 89:27.

Question 51. How does this KJV "category"—Jesus as the uncreated Creator—conflict with the Mormon "category" of Jesus as a created being?

Answer 51. Topical Bible Study Correction (KJV): The conflict is not a disagreement; it is an **irreconcilable contradiction** between two mutually exclusive categories of being. It is a conflict of *kind*, not *degree*. The KJV places Jesus Christ in the singular, exclusive, and divine category of the **Uncreated Creator**. In this category, He is eternal (John 1:1), He is the agent of all creation (John 1:3), He is "before all things" (Colossians 1:17), and He is, in His essence, God ("the Word was God," "God was manifest in the flesh"). He is the Potter. The opposing doctrine places Jesus Christ in a completely different category: the **Created Being**. In this system, He is a "spirit-child" begotten by a Father-god, making Him a *product* of creation (or procreation). He is not eternal (He had a beginning as a spirit), and He is not unique (He is the "spirit-brother" of all other created spirits, including Lucifer). He is the clay. These two categories cannot be harmonized. A being cannot be both *uncreated* and *created*. A being cannot be both the *source* of "all things" and also a *product* of "all things." This is a fundamental redefinition of the central figure of Christianity. The KJV's Christ is the *object* of worship; the other Jesus is a *subject* of worship, but one who is himself a creature. This is the ultimate "category error."

Scripture References: John 1:1-3; Colossians 1:16-17; Hebrews 1:2, 8, 10-12; Isaiah 9:6; 1 Timothy 3:16; John 8:58

Anticipated Rebuttals: A common **rebuttal** is to attempt to *blur* the lines between these categories. The opponent may say, "But we *also* believe Jesus is the Creator." This is another **Equivocation** fallacy. When the KJV says "Creator," it means the *uncreated, original source*. When the opponent says "creator," they mean a *created being* whom the *real* God (Elohim) *used* as a "contractor" or "foreman" to organize the universe. In their system, Jesus is not the *source* of creation, but a *tool* of creation. This is a profound demotion. The KJV shatters this "contractor" model in Isaiah 44:24, where the LORD (Jehovah, the one who the KJV identifies as Christ) states, "I am the LORD that maketh all things; that stretcheth forth the heavens **alone**; that spreadeth abroad the earth **by myself**." The KJV's Creator works *alone* and *by Himself*, not by delegating to a "spirit-son" contractor.

Churches Teaching Fallacies: This "category error" is the foundational Christological doctrine of The Church of Jesus Christ of Latter-day Saints, originating with **Joseph Smith (c. 1830s)**. It is also the core doctrine of Arianism, taught by **Arius (c. 325 AD)** and mirrored by modern Jehovah's Witnesses (founded by **C.T. Russell, 1870s**), who likewise demote Christ to the status of a created being (Michael the Archangel) who was then used by God to create everything else.

Verses of Apparent Support: Colossians 1:15 ("firstborn"); Revelation 3:14 ("beginning of the creation"); John 5:26; 1 Corinthians 15:28

Verses of Correction: John 1:1-3; Colossians 1:16-17; Isaiah 44:24; Isaiah 9:6; John 10:30; 1 Timothy 3:16; Hebrews 1:8-12

Logical Fallacy Analysis: This is a **Category Error**, as stated. It is a fallacy of classification. It incorrectly assigns a member (Jesus) to a set (created beings) to which He cannot belong, based on the KJV's own definitions. It is like arguing that a king is a "citizen" just like everyone else. While he may live in the country, his *category* is "Sovereign," which is fundamentally different from "citizen." Christ's category is "Creator," not "creature."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of regression**, or the "infinite regress" argument. The human mind, which lives in a world of cause and effect, struggles to grasp an *uncaused* being. The opponent's system simply *projects* this cause-and-effect chain into eternity, reasoning that Jesus must have a "cause" (the Father-god), and that Father-god must have a "cause" (another god), and so on. The KJV cuts this chain by defining God as *the* Uncaused Cause: "I AM THAT I AM" (Exodus 3:14).

Question 52. When Jesus says in John 8:58, "Before Abraham was, I am," what is He claiming about His own nature and existence?

Answer 52. Topical Bible Study Correction (KJV): In this verse, Jesus is making one of His most direct and explosive claims to be the **eternal, uncreated, singular God of the Old Testament**. His claim is twofold. First, He claims *pre-existence* ("Before Abraham was"). This alone was a staggering statement, as Abraham had been dead for two thousand years. But He does not stop there. He makes a claim of *eternal* existence and *divine identity*. He does not say, "Before Abraham was, I *was*." He states, "**I am**." This is not a grammatical error. "I AM" is the covenant name of God, the name God used to identify Himself to Moses at the burning bush in Exodus 3:14: "**I AM THAT I AM**." It is the name of the eternal, self-existent, unchanging God. Jesus was not claiming to be "the first spirit-child, older than Abraham." He was claiming to be *Jehovah Himself*, the timeless God who exists outside of creation. The Jews in His audience understood this claim *perfectly*. They did not hear Him claiming to be an old "spirit-brother"; they heard Him claiming to be God. Their reaction is the proof: "**Then took they up stones to cast at him**" (John 8:59). This was the prescribed punishment for *blasphemy* (Leviticus 24:16). They understood He was making Himself equal with God, and in fact, *was* God.

Scripture References: John 8:58-59; Exodus 3:14-15; Leviticus 24:16; John 10:30-33; John 18:4-8; Isaiah 43:10; Isaiah 44:6

Anticipated Rebuttals: A common **rebuttal** is to *deny* the connection to Exodus 3:14. Opponents will claim that "I am" (Greek: *ego eimi*) is just a common phrase meaning "I am he" or "it is I." They will point to other uses, like the man born blind saying "I am he" (John 9:9), to "prove" it is not a divine title. This argument ignores *context*. When the man born blind said "I am he," no one tried to stone him. When Jesus said it, they *did*. The *context* of "Before Abraham was" and the *violent reaction* of the Jews prove this was not a simple statement of identification. It was a claim of divine *identity*. Furthermore, when the soldiers came to arrest Jesus in the garden and He said "I am he" (*ego eimi*), they "went backward, and fell to the ground" (John 18:6). The raw power of His divine name being spoken was enough to strike them down. The claim that "I am" is "just a phrase" is a deliberate attempt to neutralize one of Christ's most powerful claims to be the eternal God.

Churches Teaching Fallacies: This "demotion" of the "I AM" title is a necessary tactic for all Arian-based groups. Jehovah's Witnesses (founded by **C.T. Russell, 1870s**) explicitly deny that "I am" in John 8:58 is the divine name, translating it "I have been" in their New World Translation to *avoid* the deity claim. The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) reinterprets the verse to mean Jesus was simply "Jehovah," the "firstborn" spirit, identifying *Himself* as the God of the Old Testament, but *not* as the one, singular God (as He is still, in their view, subordinate to the Father-god, Elohim).

Verses of Apparent Support: John 9:9; Matthew 14:27 ("It is I; be not afraid.")

Verses of Correction: John 8:58-59; Exodus 3:14; John 10:30-33; John 18:4-8; Isaiah 43:10 ("that ye may know and believe me, and understand that **I am he**"); Leviticus 24:16

Logical Fallacy Analysis: The **rebuttal** is a clear **Contextual Fallacy** (also called **Quoting Out of Context**). It takes a phrase ("I am") that can have different meanings, finds an instance where it has a *non-divine* meaning (John 9:9), and then attempts to *force* that non-divine meaning onto a completely different context (John 8:58) where the surrounding text (the reference to Abraham) and the *reaction* (attempted stoning) make that meaning impossible. The context is deliberately ignored to change the meaning.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the philosophy of **Radical Empiricism**, which attempts to reduce all language to its most basic, non-metaphysical meaning. The opponent's reasoning *cannot* accept the "mystical" or "divine" implication of the title "I AM." It must, therefore, reduce it to a simple, functional phrase ("I am he"). It is a philosophical bias against the supernatural, forcing a materialistic interpretation onto a spiritual, divine claim.

Question 53. When Jesus states in John 10:30, "I and my Father are one," what identity is He claiming?

Answer 53. Topical Bible Study Correction (KJV): Jesus is claiming **essential unity and equality with God the Father**; He is claiming to *be* the one, singular God. The KJV is precise. He does not say, "I and my Father *agree* as one" or "we are one *in purpose*." He makes a definitive statement of *being*: "we **are one**." The word "one" (Greek: *hen*) is neuter, signifying *one essence*

or *one substance*, not *one person* (which would be the masculine *heis*). This statement is a direct echo of the foundational KJV truth from Deuteronomy 6:4, "The LORD our God is **one LORD**." Jesus is claiming to *be* that "one LORD" in unity with the Father. As with His "I AM" statement, the KJV provides an immediate, infallible interpreter for this verse: the *reaction of the audience*. The Jews understood *exactly* what He was claiming. They did not hear a claim of "unity in purpose." They heard a claim of divinity. Their response? "The Jews took up stones again to stone him" (John 10:31). When Jesus asked them why, they replied, "For a good work we stone thee not; but for **blasphemy**; and because that thou, **being a man, makest thyself God**" (John 10:33). Their accusation is the KJV's own inspired interpretation of His words. He was claiming to be God.

Scripture References: John 10:30-33; Deuteronomy 6:4; 1 John 5:7 ("these three are one"); John 1:1; 1 Timothy 3:16; John 5:18 ("making himself equal with God")

Anticipated Rebuttals: The primary **rebuttal** is to claim that "one" *only* means "one in purpose." The opponent will immediately cite John 17:21-22, where Jesus prays for His disciples, "That they all may be **one**; as thou, Father, art in me, and I in thee, that they also may be **one** in us." The argument is: "See? If Jesus and the Father are 'one' in the *same way* that the disciples are 'one,' then it must just mean 'one in purpose,' not 'one in substance.'" This argument seems strong, but it is a **Faulty Analogy**. It ignores the *difference in kind*. The disciples are *many separate beings* who must *become* one in purpose. Jesus and the Father *already are* one in substance. Jesus is praying for the disciples to *imitate* the divine unity, not to *replicate* it. More importantly, this **rebuttal** completely ignores the *context* of John 10:33. When Jesus prayed for His disciples to be "one," nobody tried to stone *them* for blasphemy. When He said "I and my Father are one," they *did*. The violent reaction in John 10 proves His claim was different—a claim of *essential deity*, not just purposeful unity.

Churches Teaching Fallacies: This "one in purpose" interpretation is the standard, required doctrine of The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**). It is essential to their polytheistic system, which *requires* Jesus and the Father (Elohim) to be two separate, distinct gods who are merely "one" in their goals. Jehovah's Witnesses (founded by **C.T. Russell, 1870s**) also use this argument to deny Christ's equality with God, claiming He is a lesser, separate being who is "in union" with the Father's purpose.

Verses of Apparent Support: John 17:11; John 17:21-23; 1 Corinthians 3:8

Verses of Correction: John 10:30-33; 1 John 5:7; Deuteronomy 6:4; John 5:18; Philippians 2:6 ("thought it not robbery to be equal with God")

Logical Fallacy Analysis: The **rebuttal** from John 17 is a **Faulty Analogy**, as explained above. It falsely assumes that because the same word ("one") is used in two different contexts, it must carry the exact same *kind* of meaning, ignoring the vast difference between the subjects (the eternal Godhead vs. human disciples). It also employs a **Contextual Fallacy** by divorcing John 10:30 from the immediate, explanatory context of John 10:31-33 (the stoning for blasphemy).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of composition**. The opponent's polytheistic system

is built like a committee or a corporation (Father, Son, Spirit as separate "gods" on a board). They then *project* this human, corporate structure onto the Godhead. They reason that if a human committee can be "one" in purpose, God must be the same. The KJV does not teach a "committee" of gods; it teaches *one* God. The opponent is building their theology on a human, material model.

Question 54. The Mormon claim is identified as a "Category Error." Why is it a fallacy to place the Creator (Christ) in the category of the created (angels, humans, Lucifer)?

Answer 54. Topical Bible Study Correction (KJV): It is a **category error** because it is a fallacy of fundamental classification. It attempts to dissolve the most profound and absolute distinction in all of Scripture: the distinction between the **Creator** and the **creation**. The KJV establishes two, and only two, ultimate categories of existence: 1) The uncreated, eternal, self-existent God (the Creator), and 2) "All things" that were made *by* that God (the creation). These categories are mutually exclusive and unbridgeable. The KJV, in John 1:1-3 and Colossians 1:16-17, explicitly and emphatically places Jesus Christ in the *first* category. He is the "Word" who "was God" and by whom "all things were made." The doctrine of Jesus as a "spirit-brother" to Lucifer and humans takes Christ *out* of this "Creator" category and places Him *into* the "created" category. It demotes Him from the *Source* of all things to just another "thing." This is not a disagreement; it is a fundamental redefinition that shatters the entire framework of the KJV. It is like calling a painter a "brother" to his painting. The painter and the painting are not in the same *category* of being. One is the artist; the other is the artifact. The KJV defines Christ as the *Artist* of the universe; the opposing doctrine reduces Him to an *artifact*.

Scripture References: John 1:1-3; John 1:14; Colossians 1:16-17; Hebrews 1:2-3, 8-12; Isaiah 44:24; Genesis 1:1

Anticipated Rebuttals: The **rebuttal** will be an attempt to *justify* placing them in the same category by claiming that "all are God's children." The argument will be made that God the Father (Elohim) "begat" all spirits, including Jesus, Lucifer, and humans, making them all, in essence, "spirit-children" and thus "brothers." This is a **Fallacy of Equivocation** on the word "begotten" or "son." The KJV makes a sharp distinction. Humans are "sons of God" by *creation* or *adoption* (Luke 3:38; Galatians 4:5). Jesus Christ is the "Son of God" in a *unique* sense: He is the "**only begotten** Son" (John 3:16). This "only begotten" (Gr. *monogenes*) means "one of a kind," "unique," not "first in a sequence." He is the "Word" who *is* God (John 1:1). His "sonship" is one of *eternal essence and equality*, while the "sonship" of angels and humans is one of *created dependence*. To equate these two different *kinds* of sonship is the root of the fallacy.

Churches Teaching Fallacies: This "category error" is the non-negotiable, foundational doctrine of The Church of Jesus Christ of Latter-day Saints, without which their "Plan of Salvation" cannot function. It was taught by **Joseph Smith (c. 1830s)** and is the basis for their entire cosmology, which places God, Jesus, humans, and devils on a single continuum of "spirit" existence. This doctrine is a revival of the ancient heresy of **Arianism (c. 325 AD)**, which also demoted Christ to the status of a created being.

Verses of Apparent Support: Colossians 1:15 ("firstborn"); Luke 3:38 ("Adam, which was the son of God"); Job 1:6 ("sons of God" [angels])

Verses of Correction: John 3:16 ("only begotten Son"); John 1:1-3; John 1:14; John 1:18; Colossians 1:16-17; Hebrews 1:5-8

Logical Fallacy Analysis: The central error is the **Category Error**. This logical fallacy, as defined by philosopher Gilbert Ryle, is the mistake of ascribing a property to a thing that could not possibly have that property. It is ascribing Jesus (the uncreated Creator) to the category of "created beings," which, according to the KJV, is a category to which He cannot belong. It is a fundamental misclassification. For example, it is like hearing a visitor ask "Where is the University?" after you have shown them the library, the dorms, and the classrooms. The visitor is making a category error, thinking the "University" is a *separate building*, rather than the *entire system* that includes all the parts. The opponent makes the same error, thinking "Christ" is just one *part* of creation, rather than the *Creator* of the entire system.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the philosophy of **Emanationism**. This is an ancient Gnostic and Neoplatonic idea that the universe "emanated" from a central "god" in a series of steps, like ripples in a pond, with each ripple being less divine. The opponent's system is a form of this: Elohim (the "god") begat Jesus (the first, most divine spirit-child), who then begat or created others, and so on. This "chain of being" is a pagan philosophy, not a biblical one. The KJV teaches *ex nihilo* ("out of nothing") *Creation*, not emanation.

Question 55. According to Hebrews 1:8, what does God the Father call His Son?

Answer 55. Topical Bible Study Correction (KJV): This verse is perhaps the most direct and undeniable statement in the KJV where God the Father *Himself* testifies to the full, divine identity of His Son. The KJV records this quotation from Psalm 45 as a direct address from the Father *to* the Son. It states, "But unto the Son he saith, **Thy throne, O God, is for ever and ever.**" This is not a title of honor; it is a direct statement of *identity*. The Father, the ultimate authority on the matter, looks at the Son and calls Him "**O God**" (*ho theos* in the Greek, the definitive term for God). This single address shatters any system that attempts to make the Son a *lesser* being, a "junior god," an angel, or a "spirit-child." The Father Himself affirms that the Son *is* God and that His throne is, therefore, "for ever and ever." The verse continues, "a sceptre of righteousness is the sceptre of thy kingdom." This is followed by the Father's testimony in verse 10, where He *again* quotes Scripture (Psalm 102) and applies it *to the Son*, saying, "And, Thou, **Lord** [Jesus], in the beginning hast **laid the foundation of the earth**; and the heavens are the **works of thine hands.**" Here, the Father explicitly confirms that the Son, Jesus, is the LORD (Jehovah) and the Creator of the universe.

Scripture References: Hebrews 1:8-12; Psalm 45:6-7; Psalm 102:25-27; John 1:1; John 20:28; 1 Timothy 3:16; Isaiah 9:6

Anticipated Rebuttals: A common **rebuttal** from Arian-based systems (like Jehovah's Witnesses) is to try and *re-translate* the verse. They will argue that the Greek *ho theos* should be translated as "God is thy throne" or "Thy throne is God," making "God" the *support* of the throne, not the *occupant*. This is a grammatically desperate and convoluted distortion. The most natural and historically accepted translation is the one in the KJV: "Thy throne, O God." The context of the

entire chapter, which is dedicated to proving the Son's *superiority* over the angels, supports this. Why would the Father call Him "O God" and "Lord" and "Creator" (v. 10) if He were just a created angel (Michael)? The Church of Jesus Christ of Latter-day Saints would not dispute the translation, but would *redefine* the word "God," claiming the Father is simply acknowledging that the Son *also* attained the status of "a god," but not that He is the *one, singular* God. This is refuted by the Father's *exclusive* application of the title "Creator" to the Son in verse 10.

Churches Teaching Fallacies: The Jehovah's Witnesses (founded by **C.T. Russell, 1870s**) are the most prominent group to actively *re-translate* this verse in their New World Translation to avoid Christ's deity. The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) accepts the title but *redefines* it within their polytheistic framework, thereby denying its exclusive, monotheistic meaning.

Verses of Apparent Support: (None are used, as the **rebuttal** is a direct textual distortion or redefinition.)

Verses of Correction: Hebrews 1:8-12; John 1:1; John 20:28 ("My Lord and my God."); 1 Timothy 3:16; Philippians 2:6; Isaiah 44:24

Logical Fallacy Analysis: The attempt to re-translate the verse as "God is thy throne" is a **Strawman Fallacy**. It avoids the plain, powerful meaning of the KJV text ("O God") by *inventing* a different, weaker phrase ("God is thy throne") that is grammatically contorted and contextually absurd, and then arguing from that weaker, self-created "strawman." The argument that "God" just means "a god" among many is the **Equivocation Fallacy**, using a biblical word while draining it of its biblical, monotheistic definition.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of a preconceived hypothesis**. The opponent's *system* (Arianism or Polytheism) *requires* that Jesus is not the one, true God. This is a non-negotiable starting point. Therefore, when they encounter a verse like Hebrews 1:8, which explicitly states that He *is* God, their system *forces* them to either re-translate, distort, or redefine the verse. The verse is not allowed to speak for itself; it must be "corrected" to fit the human system.

Question 56. Based on 1 Timothy 3:16, John 1:1, and Isaiah 9:6, what is the KJV's consistent testimony about the true identity of Jesus Christ?

Answer 56. Topical Bible Study Correction (KJV): The KJV's testimony, when these three pillars of Christology are harmonized, is perfectly consistent, unambiguous, and profound. The testimony is that **Jesus Christ is the one, eternal, Almighty God and Creator, manifest in human flesh**. This is not a "committee" of gods, nor is He a "created being." Let us build the case. First, Isaiah 9:6 gives the *prophecy* of the incarnation. A "child is born" (His humanity), yet this *same child* will be called "**The mighty God, The everlasting Father.**" This prophecy yokes the human child to the absolute titles of deity. Second, John 1:1, 14 gives the *mechanism* of the incarnation. "In the beginning was the Word, and the Word was with God, and **the Word was God**" (His eternal deity). Then, verse 14 states, "**And the Word was made flesh**, and dwelt among us" (His human incarnation). The KJV is clear: the one who *was* God is the one who *became* flesh.

Third, 1 Timothy 3:16 gives the *summary* of this entire doctrine, calling it the "mystery of godliness." What is this mystery? "**God was manifest in the flesh.**" It does not say "a god" or "a spirit-child." It says *God*—the singular God—was made visible by taking on a human body. When these three verses are locked together, they form an unassailable foundation: The child prophesied as "The mighty God" (Isaiah 9:6) is the "Word" who "was God" (John 1:1), who fulfilled the mystery by which "God was manifest in the flesh" (1 Timothy 3:16).

Scripture References: 1 Timothy 3:16; John 1:1; John 1:14; Isaiah 9:6; Colossians 1:16-17; Colossians 2:9 ("For in him dwelleth all the fulness of the Godhead bodily."); John 10:30; Hebrews 1:8

Anticipated Rebuttals: Opponents will attack these verses individually to avoid their *combined* force. They will attack 1 Timothy 3:16 on *textual* grounds, claiming "God" is a "corrupt" reading and it should be "he who" (based on the same Alexandrian texts that remove 1 John 5:7). This, however, is refuted by the *overwhelming* majority of manuscripts and early church father citations. They will attack Isaiah 9:6 by claiming "mighty God" is a *lesser* title than "Almighty God." This is a false distinction not made in the KJV; God is called "mighty God" in Jeremiah 32:18. They will attack John 1:1 by claiming "the Word was God" should be "the Word was *a* god" (a "divine being"), which is a known distortion of the Greek to support Arianism. All these **rebuttals** are attempts to "divide and conquer" the KJV's unified testimony.

Churches Teaching Fallacies: This unified testimony is denied by all non-trinitarian groups. The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) denies it by teaching Jesus is a separate, subordinate god to the Father. Jehovah's Witnesses (founded by **C.T. Russell, 1870s**) deny it by teaching He is a created "mighty god" but not the "Almighty God." Both systems must *dismantle* this three-verse foundation to exist.

Verses of Apparent Support: (Textual arguments are used, not scriptural ones.)

Verses of Correction: 1 Timothy 3:16; John 1:1; John 1:14; Isaiah 9:6; John 10:30-33; Colossians 2:9; Isaiah 44:6; Revelation 1:8

Logical Fallacy Analysis: The primary **rebuttal** is the **Fallacy of Division**. The opponent cannot defeat the *harmonized* testimony of these verses. Therefore, they *divide* them, attacking each one on separate, unrelated grounds (a textual argument here, a translation argument there). They break the strong, bundled "fasces" of KJV testimony into individual "sticks" that they think they can snap one by one. The *combined* force of the verses, however, is what establishes the doctrine.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is a **rejection of mystery**. The opponent's human-based, rationalistic system *cannot* accept the "mystery of godliness" (1 Timothy 3:16). The idea of one God being both invisible Spirit *and* visible flesh, of a child being the "everlasting Father," is a paradox that human logic finds offensive. The opponent's system *solves* this "problem" by "fixing" the paradox—they *divide* God into multiple, separate, logical beings. This "solves" the mystery but *destroys* the KJV's doctrine of "one God."

The Gospel: A Finished Atonement or Unfinished Works?

Question 57. What were Christ's final words on the cross, according to John 19:30? What does this imply about the work of atonement?

Answer 57. Topical Bible Study Correction (KJV): Christ's final, victorious word from the cross, according to the KJV, was, "**It is finished**" (John 19:30). This is not a cry of defeat, failure, or incompleteness. It is a legal, financial, and theological declaration of *total fulfillment*. The Greek term, *tetelestai*, was a common word used in ancient commerce, often written on a bill of sale or a certificate of debt to mean "**Paid in Full**." By speaking this word, Jesus Christ, our High Priest, was declaring that the *entire* work of atonement was accomplished, the *full* debt of sin was paid, and the *total* righteousness demanded by God's law was satisfied at that very moment. The implication is profound: the atonement is a **finished work**, accomplished by Christ *alone*. It is not a "down payment" that we must now "pay off" through our own works, ordinances, temple rituals, or personal righteousness. Salvation is not a *process* we must complete; it is a *payment* that Christ has finished. Any system that adds *any* human work (baptism, church membership, temple ordinances, etc.) as a *requirement* for that salvation is, by definition, "another gospel" (Galatians 1:8) because it implicitly declares that Christ's work was *not* finished and His payment was *insufficient*.

Scripture References: John 19:30; Hebrews 10:10-14; Hebrews 1:3; Daniel 9:24; John 17:4; Romans 3:24-26; 1 Peter 2:24

Anticipated Rebuttals: A common **rebuttal** is to *redefine* the word "finished." Opponents will claim, "Yes, Christ's *atonement* was finished, but that only gives us 'general salvation' (resurrection). Our *personal salvation* (exaltation) is *not* finished; it is now up to *us* to complete it by 'enduring to the end' through a lifetime of works and ordinances." This is a classic "bait and switch" that creates a **false dilemma** between two kinds of salvation. The KJV knows no such distinction. The KJV's "salvation" *is* eternal life. Hebrews 10:14 states that by that "one offering," He has "**perfected for ever** them that are sanctified." The KJV's salvation *is* perfection, *is* finished, and *is* eternal. The "two salvations" model (a "free" one that everyone gets, and an "earned" one that you must work for) is an invention designed to "move the goalposts" and re-introduce a gospel of works, which the KJV explicitly denies (Ephesians 2:8-9).

Churches Teaching Fallacies: This "Moving the Goalposts" fallacy is the core soteriology of The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**). They teach that Christ's atonement provides "general" resurrection for all, but that "individual" salvation (exaltation to godhood) is contingent upon a lifetime of works and obedience to temple ordinances. This directly contradicts the "It is finished" declaration, rendering Christ's work insufficient for full salvation.

Verses of Apparent Support: Matthew 10:22 ("he that endureth to the end shall be saved"); James 2:24 ("by works a man is justified, and not by faith only"); Philippians 2:12 ("work out your own salvation")

Verses of Correction: John 19:30; Hebrews 10:10-14; Ephesians 2:8-9; Titus 3:5; Romans 3:28; Romans 4:5; Galatians 2:16

Logical Fallacy Analysis: The **rebuttal** creates a **False Distinction** (or False Dilemma). It invents two "types" of salvation—a "general" one and an "exalting" one—a distinction the KJV does not make. By creating this false framework, it can *seem* to honor Christ's "finished" work (for the "general" part) while simultaneously imposing a system of human works (for the "exalting" part). It is a linguistic trick to deny the sufficiency of Christ's atonement for the *one* "eternal life" the KJV offers.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **philosophy of works-righteousness**. This is the default setting of all human religion, the belief that man must *do something* to earn God's favor. This system is philosophically *offended* by the KJV's doctrine of grace (a free, unearned gift). It cannot accept that salvation is "not of works" (Ephesians 2:9). Therefore, it *must* invent a "higher" form of salvation ("exaltation") that *can* be earned, thus satisfying the human desire to contribute to one's own righteousness.

Question 58. According to Hebrews 10:10, by what "will we are sanctified," and how many times did this offering occur?

Answer 58. Topical Bible Study Correction (KJV): This verse provides a divinely precise definition of sanctification (being made holy), and it defines it as a *completed event*, not a lifelong *process*. The KJV states, "By the which will **we are sanctified** through the offering of the body of Jesus Christ **once for all**." This one verse is a theological cannonball. First, it identifies the *source* of our holiness: the "will" of God. Second, it identifies the *means*: "the offering of the body of Jesus Christ." Our sanctification is not the product of our own efforts, our striving, or our "works of righteousness." It is the product of *His* offering. Third, it identifies the *tense*: "we **are** sanctified" (a present-tense, completed state of being), not "we are *being* sanctified." Fourth, and most decisively, it identifies the *duration and finality*: "**once for all**." This Greek term (*ephapax*) means "one single time, never to be repeated." Christ's sacrifice was not the *first* in a series of rituals; it was the *final* act that accomplished our holiness completely. This KJV doctrine of a finished, "once for all" sanctification stands in direct, irreconcilable opposition to any system that teaches sanctification is a "lifelong process" or that requires ongoing, repeated ordinances (like a "Mass" or other rituals) to apply or complete that holiness.

Scripture References: Hebrews 10:10; Hebrews 10:12; Hebrews 10:14; Hebrews 7:27; Hebrews 9:12; Hebrews 9:26-28; 1 Corinthians 6:11

Anticipated Rebuttals: The primary **rebuttal** is to confuse *sanctification* (our legal, holy state before God) with *bearing fruit* (our practical, daily walk). An opponent will say, "How can I 'be' sanctified when I still sin? Clearly, sanctification must be a process of sinning less and becoming holier over time." This is a **Category Error**. The KJV presents two distinct doctrines. **Sanctification** (Hebrews 10:10) is our *position* in Christ, a "once for all" legal status of holiness that He *gives* us by faith. **Bearing Fruit** (John 15:5) is our *practice* on earth, the imperfect *evidence* of our faith. Our *practice* (bearing fruit) is a lifelong process, but our *position* (sanctification) is a

finished fact. The opponent's argument wrongly *combines* these two, making our *position* dependent on our *practice*, which is the very definition of works-righteousness.

Churches Teaching Fallacies: This "process" view of sanctification is a core doctrine of Roman Catholicism (founded c. 325-400 AD, solidified at the **Council of Trent, 1545-1563**), which defines sanctification as a lifelong *process* of *infused* grace through sacraments. This was also adopted by **John Wesley (c. 1730s)** in his doctrine of "Christian Perfection." The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) also teaches sanctification as a lifelong process of works and obedience, not a "once for all" event.

Verses of Apparent Support: 1 Thessalonians 5:23 ("pray God your whole spirit and soul and body be preserved blameless unto the coming..."); 2 Corinthians 7:1 ("perfecting holiness in the fear of God"); Hebrews 12:14 ("Follow peace... and holiness, without which no man shall see the Lord")

Verses of Correction: Hebrews 10:10; Hebrews 10:14; 1 Corinthians 6:11 ("But ye are washed, but **ye are sanctified**, but ye are justified..."); Hebrews 1:3; Acts 26:18

Logical Fallacy Analysis: The **rebuttal** "I still sin, therefore I am not sanctified" is a **Category Error**. It confuses the *legal* category (our perfect, sanctified *position* in Christ) with the *practical* category (our imperfect *practice* in the flesh). The KJV teaches that a believer exists in both categories simultaneously: we *are* legally "perfected for ever" (Hebrews 10:14) in our spiritual position, while we simultaneously "groan" in this imperfect flesh (Romans 8:23).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **fallacy of monism**, the philosophical error of *reducing* two distinct things into one. The opponent cannot hold the KJV's *dual* reality (perfect in spirit, imperfect in flesh) in tension. Their human logic *reduces* it to a *single* reality ("if I am imperfect in practice, I must be imperfect in position"). This monistic, simplistic view destroys the KJV's "great mystery" and replaces it with a legalistic, works-based system of "process holiness."

Question 59. What does Hebrews 10:14 state about the permanent effect of Christ's "one offering"?

Answer 59. Topical Bible Study Correction (KJV): This verse is the divine conclusion to the argument of Christ's finished work. It defines the permanent, legal, and total effect of His "one offering" on the believer. The KJV states, "For by **one offering** he hath **perfected for ever** them that are sanctified." This is one of the most staggering declarations in all of Scripture. Let us break it down. "By **one offering**" (v. 10, v. 12) reiterates the *singularity* and *finality* of the event. It is done. It is not a series of rituals. "He hath **perfected**" (past tense) states the *result*. It is not "He is perfecting" or "He will perfect if you do enough." It is a *completed, finished, past-tense* action. The believer *has been* perfected. "For ever" defines the *duration*. This perfection is not temporary; it is not contingent on our daily performance; it is an *eternal, legal status* that cannot be undone. "Them that are sanctified" defines the *recipient*. This perfection is applied to those who, by faith, *are* sanctified by His "once for all" offering (v. 10). This verse completely dismantles any gospel of works, progression, or ordinances. If a believer is *already* "perfected for ever" in God's sight by

Christ's *one* act, what possible need is there for additional temple works, proxy ordinances, or a lifetime of human striving to *achieve* a perfection that the KJV declares God *has already given*?

Scripture References: Hebrews 10:14; Hebrews 10:10-12; Hebrews 1:3; John 19:30; Ephesians 2:8-9; Titus 3:5; Romans 3:28; Colossians 2:10 ("And ye are **complete in him**")

Anticipated Rebuttals: The primary **rebuttal** is, once again, to *redefine* the word "perfected." An opponent will claim this "perfection" is not *actual* perfection, but a "potential" perfection that must now be *realized* through our own works, obedience, and ordinances. This is a semantic trick to strip the verse of its power. The KJV's "perfected" is a legal, past-tense declaration. The **rebuttal** attempts to change it into a future, conditional "process." Another **rebuttal** will be to quote Matthew 5:48, "Be ye therefore perfect, even as your Father which is in heaven is perfect," and use it as "proof" that *we* must *achieve* perfection. This is a **Contextual Fallacy**. They are confusing Christ's *command* (which shows us God's impossible standard, the "schoolmaster" that proves we *need* a savior) with Christ's *atonement* (which is the *fulfillment* of that impossible standard *for us*). We are not saved by *obeying* the command "be ye perfect"; we are saved because *Christ* was perfect, and His perfection is *credited* to us by faith.

Churches Teaching Fallacies: This doctrine of "earned perfection" is the bedrock of any works-based system. Roman Catholicism (solidified at the **Council of Trent, 1545-1563**) teaches perfection is a *process* of infused grace. The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**) teaches it is a *process* of works, ordinances, and obedience, culminating in "exaltation." Both systems deny the KJV's clear statement that believers *are* (past tense) "perfected for ever" by Christ's *one* offering.

Verses of Apparent Support: Matthew 5:48; Matthew 19:21 ("if thou wilt be perfect"); 2 Corinthians 7:1; Philippians 3:12 ("Not as though I had already attained, either were already perfect")

Verses of Correction: Hebrews 10:14; Colossians 2:10; Hebrews 10:10; John 19:30; Romans 4:5; Ephesians 2:8-9; Titus 3:5; 2 Corinthians 5:21

Logical Fallacy Analysis: The **rebuttal** that "we are not 'perfected' because we must 'be perfect'" is a **Category Error**. It confuses the *demand* of the Law (Matthew 5:48, "be ye perfect") with the *supply* of the Gospel (Hebrews 10:14, "he hath perfected"). The Law *demand*s a perfection we cannot produce. The Gospel *supplies* the perfection we need. The opponent's argument wrongly *keeps* the believer under the Law's *demand* for works, ignoring the Gospel's *supply* of grace.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **philosophy of legalism**. Legalism is the belief that salvation and right standing with God are based on *attaining* a certain level of performance. This philosophy *cannot* accept the KJV's "scandalous" doctrine of *imputed* righteousness—that a holy God *declares* a sinful person "perfected for ever" simply because they believe. This "free gift" is offensive to the legalist, who *demand*s that perfection be *earned*.

Question 60. The KJV teaches justification by faith alone. What does Romans 3:28 conclude about how a man is justified?

Answer 60. Topical Bible Study Correction (KJV): This verse is the "amen" to Paul's entire argument about law versus grace. It is the great conclusion, the summary of the doctrine of salvation. Paul concludes, "Therefore we conclude that a man is **justified by faith without the deeds of the law.**" This is the KJV's doctrine of *Sola Fide*, or "faith alone." Let us analyze this legal declaration. "Justified" is a legal term; it means "to be declared righteous" in a court of law. It is *not* "to be made righteous" through a process. "By faith" is the *only* instrument or channel by which this justification is received. "Without the deeds of the law" is the absolute *exclusion* of all human effort. "Without" means "completely separate from," "apart from." This clause explicitly *removes* all "deeds of the law"—which includes any religious ordinance, ritual, or work of righteousness (like temple work)—from the equation of justification. This verse teaches that our good works, our obedience, our ordinances, and our religious efforts have *zero* bearing on our being *declared* righteous before God. That justification is a 100% "free gift" (Romans 3:24) received *only* by faith in Christ's finished work.

Scripture References: Romans 3:28; Romans 3:20; Romans 3:24; Romans 4:5 ("But to him that **worketh not**, but believeth... his faith is counted for righteousness."); Romans 5:1; Galatians 2:16 ("knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ... for by the works of the law shall no flesh be justified."); Ephesians 2:8-9; Titus 3:5

Anticipated Rebuttals: The primary **rebuttal** is to quote James 2:24, "Ye see then how that **by works a man is justified, and not by faith only.**" This is presented as a "direct contradiction" to Paul, supposedly "proving" that justification requires *both* faith *and* works. This is a **Category Error** that fails to see Paul and James are answering *two different questions*. Paul (in Romans) is answering: "How is a sinner *justified* before God?" His answer: "By faith alone." James is answering: "How is a believer's faith *shown* to be alive?" His answer: "By its works." James is not discussing justification *before God*; he is discussing justification (or *vindication*) *before men*. He is distinguishing between a *living faith* (which produces works) and a *dead faith* (which is just empty words). His example is Abraham *offering* Isaac (James 2:21), which happened *decades after* Abraham was *justified by faith* in Genesis 15:6. James is teaching that the *kind* of faith that justifies is a faith that *works*. He is not, as the opponent claims, teaching that *works* are *added to* faith *in order to* justify.

Churches Teaching Fallacies: This "faith plus works" doctrine of justification is the central error of Roman Catholicism, which was dogmatized at the **Council of Trent (1545-1563)** in direct opposition to the Protestant Reformation. It is also the core doctrine of The Church of Jesus Christ of Latter-day Saints (founded by **Joseph Smith, 1830**), which teaches that faith is merely the *starting point* for a lifetime of works and ordinances *required* for justification (exaltation).

Verses of Apparent Support: James 2:17; James 2:20; James 2:24; Matthew 7:21 ("Not every one that saith unto me, Lord, Lord...")

Verses of Correction: Romans 3:28; Romans 4:5-6; Galatians 2:16; Ephesians 2:8-9; Titus 3:5; Romans 3:20; Galatians 3:10-11

Logical Fallacy Analysis: The "James 2" **rebuttal** is a **Contextual Fallacy**. It pits two KJV authors (Paul and James) against each other as if they were "contradicting" one another. This is an attack on the KJV's own internal harmony. A *harmonized* reading shows Paul is discussing the *root* of justification (faith alone) while James is discussing the *fruit* of justification (the works that prove faith is alive). The opponent's argument *confuses the root with the fruit*. It is like arguing that "apples" (works) are part of the "root" of an apple tree (faith), rather than understanding that the root *produces* the apples.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **philosophy of legalism** and **works-righteousness**. As stated before, this is the default human religion. It is *insulting* to human pride to be told that our "deeds of righteousness" (Titus 3:5) are not only *unhelpful* but must be *excluded* ("without the deeds of the law") for us to be justified. This philosophy *demand*s that human effort be part of the equation. It cannot accept the "free gift" of the KJV's gospel.

**Question 61. What does Romans 4:5 say about the one "that worketh not, but believeth"?
How is his faith counted?**

Answer 61. Topical Bible Study Correction (KJV): This verse is perhaps the most precise and devastating refutation of works-based salvation in all of Scripture. It presents a divine equation that is the polar opposite of every man-made religion. The person who is justified is described as him "that **worketh not, but believeth** on him that justifieth the ungodly." This is a staggering statement. It means that the prerequisite for justification is the absolute **cessation of all personal works** as a basis for righteousness. Man's efforts are not just insufficient; they are irrelevant to the transaction. The focus is shifted entirely away from the ungodly man and onto the God "that justifieth." And what is the result of this non-working belief? "His **faith is counted for righteousness**." This is the doctrine of imputation. It is not our faith *itself* that is righteous, but rather faith is the empty, receiving hand that God "counts" or "credits" as righteousness. It is a legal crediting of Christ's perfect righteousness to our empty account. This verse does not merely demote works; it actively **excludes** them from the moment of justification. The man who brings his works to God for salvation is still working. The man who abandons all his works and trusts only in the promise of God is the one who "worketh not," and he is the one who walks away justified.

Scripture References: Romans 4:5; Romans 4:1-8; Genesis 15:6; Romans 3:28; Galatians 3:6

Anticipated Rebuttals: The primary **rebuttal** is, "But James 2:24 says a man is justified by works, and not by faith only." This is not a contradiction; it is a clarification of terms. Paul, in Romans 4, is discussing **Justification before God**—how a sinner is *declared* righteous. James, in James 2, is discussing **Justification before men**—how a believer *proves* his faith is genuine. Paul is answering, "How is a sinner saved?" James is answering, "How can you tell if a man is saved?" James's entire argument is that a "faith" which produces no works is a dead, useless, demonic "faith" that cannot save. It is not real faith at all. Paul is speaking of the *root* of justification (faith alone), while James is speaking of the *fruit* of justification (the works that prove the root is alive). The works James describes, like Abraham offering Isaac, happened *decades after* Abraham was justified by faith in Genesis 15:6 (which Paul quotes in Romans 4).

Churches Teaching Fallacies: The Roman Catholic Church, since the Council of Trent (1547), has explicitly condemned the doctrine of justification by faith alone, anathematizing anyone who claims faith is all that is required. The Church of Jesus Christ of Latter-day Saints teaches that faith is merely the first step, but that justification (and eventual "exaltation") is dependent on a lifetime of works, ordinances, and obedience to priesthood authority.

Verses of Apparent Support: James 2:21; James 2:24; James 2:26

Verses of Correction: Romans 4:5; Romans 3:20; Romans 3:28; Galatians 2:16; Galatians 3:10-11; Ephesians 2:8-9; Titus 3:5

Logical Fallacy Analysis: The error is a **Fallacy of Equivocation**, specifically on the word "justified." The **rebuttal** artist falsely assumes "justified" means the exact same thing in every single context. Paul uses it in a *legal* sense (to be declared righteous by God), while James uses it in a *demonstrative* sense (to be shown or proven righteous before men). It is like arguing that because a "bat" is used in baseball, a "bat" cannot be a flying mammal. The word has two different uses.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that salvation *must* be a synergistic (cooperative) process where man contributes his part and God contributes His. This philosophy of human contribution is deeply rooted in pagan legalism and self-righteousness. It is intellectually offensive to this worldview that God would justify the "ungodly" who "worketh not." It violates the human-centric sense of fairness. The Bible, however, presents a radical, God-centric gospel where He does 100% of the saving work for a person who contributes 0%.

Question 62. How does Ephesians 2:8-9 describe salvation? What is it not of, and why?

Answer 62. Topical Bible Study Correction (KJV): These verses are the architectural summary of the gospel of grace. They define salvation with absolute precision, leaving no room for human contribution. "For by **grace** are ye saved through **faith**; and that not of yourselves: it is the **gift of God**." This passage builds a fortress of divine sovereignty around salvation. First, the *source* is "grace," which is unmerited, unearned, undeserved favor. It is God giving us what we do not deserve. Second, the *channel* is "through faith," which is the human response of trusting in that grace. Third, it clarifies the *origin*: "and that not of yourselves." This clause removes all ambiguity. Neither the grace *nor* the faith originates with us. The entire package is "the gift of God." Then, verse 9 builds the negative defense: "**Not of works**, lest any man should boast." This is the divine *reason* why salvation cannot be of works. If salvation, in whole or in part, were dependent on our performance, our ordinances, or our obedience, we would have a basis for boasting. We could stand before God and claim at least *some* of the credit. God's plan is explicitly designed to **eliminate all human boasting** and reserve 100% of the glory for Himself. Any system that inserts human works back into the equation for salvation is a direct violation of this foundational purpose.

Scripture References: Ephesians 2:8-9; Romans 3:24; Romans 3:27; Romans 4:2-5; Romans 11:6; Titus 3:5; 2 Timothy 1:9

Anticipated Rebuttals: The most common **rebuttal** is to claim that "works" here only refers to the "deeds of the law" of Moses (like circumcision or dietary laws), not to good works like baptism, obedience, or temple ordinances. This is a distinction the text does not make. The word is *ergon* (works), and it is used universally. Paul's reasoning—"lest any man should boast"—applies to *any* human action. If our own obedience or ordinance-keeping is required for salvation, that is a "work," and it gives us grounds to boast. Paul clarifies this in Titus 3:5, stating it is "Not by **works of righteousness** which we have done." This explicitly excludes our *good* works, our *righteous* acts, from the basis of our salvation.

Churches Teaching Fallacies: This error is the cornerstone of Mormonism, which teaches that "exaltation" (their version of salvation) is unattainable without a lifetime of "works of righteousness," including temple ordinances, tithing, and obedience to the Word of Wisdom. Roman Catholicism, since the Council of Trent (1547), officially teaches that salvation is *not* by faith alone but by a combination of faith, works, and participation in the sacraments.

Verses of Apparent Support: James 2:24; Matthew 7:21; Revelation 22:14 (corrupted manuscripts)

Verses of Correction: Ephesians 2:8-9; Titus 3:5; Romans 3:20; Romans 3:28; Romans 4:5; Romans 11:6; Galatians 2:16

Logical Fallacy Analysis: The **rebuttal** employs a **Strawman Fallacy** combined with **Moving the Goalposts**. It first creates a strawman by arguing "So you are saying we do not have to do good works at all?" This is not the argument. The argument is that works are the *evidence* of salvation, not the *cause* of it. It then moves the goalposts by redefining "works" in Ephesians 2:9 to mean *only* "Old Testament laws," a restriction the text itself does not contain, in order to make room for *their* list of required new works.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Pelagian** or **Semi-Pelagian** assumption that man is not truly dead in his sins, but merely sick, and thus retains the spiritual ability to co-operate with God in his own salvation. This philosophy views salvation as a partnership, where man does his part and God does His. The KJV, by contrast, teaches that we are "dead in trespasses and sins" (Ephesians 2:1) and God must do the *entire* work of quickening us, making salvation a "gift," not a wage.

Question 63. How does Titus 3:5 state that we are saved? What is explicitly excluded?

Answer 63. Topical Bible Study Correction (KJV): This verse provides one of the most explicit and uncompromising statements on the *basis* of salvation, and it does so by clearly identifying what is excluded. The text states that God saved us, "**Not by works of righteousness which we have done**, but according to his mercy he saved us..." This statement is a surgical strike against all forms of self-righteousness. It does not merely exclude our "sinful works" or "bad deeds" from the equation; it specifically and pointedly excludes our "**works of righteousness**"—our very best efforts, our religious observances, our ordinances, our tithing, our obedience, our prayers, and our acts of charity. The KJV teaches that even our *best* deeds are, as Isaiah 64:6 states, like "filthy rags" when presented as payment for salvation. Why? Because the standard is God's perfect

holiness, and our "righteous" works are still stained with imperfect motives and fleshly effort. Having excluded our best works, the verse then provides the one and only *positive* basis for our salvation: "**but according to his mercy.**" We are saved because God is merciful, not because we are good. The verse then explains the *mechanism* He uses: "by the washing of regeneration, and renewing of the Holy Ghost," which points to the new birth accomplished by the Spirit, received by faith and signified in baptism.

Scripture References: Titus 3:5; Ephesians 2:8-9; 2 Timothy 1:9; Romans 3:20; Romans 4:5-6; Romans 9:16; Isaiah 64:6

Anticipated Rebuttals: A common **rebuttal** is to claim that the "washing of regeneration" *is* a work, specifically the ordinance of baptism, and therefore the verse is actually teaching that we are saved by the *work* of baptism. This twists the text. The verse just said "Not by works of righteousness which we have done." Baptism, if it is a "work of righteousness which we have done," would be explicitly excluded. The "washing of regeneration" is the *divine act* of the Holy Spirit, who regenerates or "makes born again" the believer. This is God's work, not ours. Baptism is the outward, physical sign and act of obedience that *accompanies* this inward, spiritual regeneration, but it is the "renewing of the Holy Ghost" that saves, not the water itself.

Churches Teaching Fallacies: This error is central to any system that teaches sacramentalism or ordinance-based salvation. The Church of Jesus Christ of Latter-day Saints teaches that "works of righteousness" (specifically, temple ordinances and obedience to priesthood) are essential for "exaltation." Roman Catholicism, originating this doctrine at the Council of Trent (1547), teaches that the sacraments (works of righteousness) are the channels that infuse grace and are necessary for salvation.

Verses of Apparent Support: James 2:24; Acts 2:38; 1 Peter 3:21

Verses of Correction: Titus 3:5; Ephesians 2:8-9; Romans 3:28; Galatians 2:16; Romans 11:6; Isaiah 64:6

Logical Fallacy Analysis: The **rebuttal** uses a **False Dilemma** (or Bifurcation). It presents only two options: either salvation is a vague, abstract "spiritual" event with no physical component, OR baptism is a "work of righteousness" that saves us. This ignores the true, biblical third option: that salvation is a spiritual gift from God ("according to his mercy") which is *received* by faith and *demonstrated* through the obedient act of baptism. The "washing of regeneration" is God's part; the "washing" in water is our obedient response.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Magical Thinking** (or Sacerdotalism) assumption, which believes that spiritual power or grace is inherently contained *within* physical objects or rituals (like water, wafers, or ordinances). This philosophy gives power to the *priest* who performs the ritual and to the *ritual itself*, rather than to God who gives the grace. The KJV teaches that God's grace is received "through faith," not through a physical ordinance.

Question 64. The Mormon plan of salvation is called a "Moving the Goalposts" fallacy. How does the claim that salvation requires temple ordinances and lifelong works "move the goalposts" away from the KJV's message of Ephesians 2:8-9?

Answer 64. Topical Bible Study Correction (KJV): This is a classic and deceptive **Moving the Goalposts** fallacy, also known as a "bait and switch." The KJV sets the goalposts for salvation with perfect clarity: "For by grace are ye saved through faith... Not of works" (Ephesians 2:8-9). The goal is faith, and the result is salvation. The Mormon plan of salvation begins by *appearing* to agree with this. A Mormon missionary will say, "We absolutely believe we are saved by grace through faith in Christ." This is the "bait." But once a person is engaged, the goalposts are immediately and drastically moved. They introduce a new, unbiblical definition for "salvation," splitting it into two parts: "general salvation" (resurrection, which they say is the free gift) and "exaltation" or "eternal life" (becoming a god, which is what they *really* mean by salvation). Then they reveal that "exaltation" is **not** a gift at all, but must be *earned* through a new, complex, and lifelong set of goalposts: baptism by *their* priesthood, receiving temple ordinances, tithing, genealogical work, and strict obedience to priesthood leaders and health laws. The original, simple goalpost of "faith" (Ephesians 2:8-9) has been swapped for an impossibly distant and ever-moving set of goalposts based on "works of righteousness which we have done" (Titus 3:5). This is precisely what Paul condemned in Galatians: starting with the Spirit (faith) and then trying to be "made perfect by the flesh" (works).

Scripture References: Ephesians 2:8-9; Titus 3:5; Romans 3:28; Romans 4:5; Galatians 1:6-9; Galatians 3:1-3

Anticipated Rebuttals: The **rebuttal** is, "We are not *earning* our salvation. We are just doing the works God requires to *show* we are worthy of the gift." This is a semantic game. If receiving the "gift" (exaltation) is *contingent* upon completing the works, then it is no longer a gift; it is a wage. Romans 4:4 states, "Now to him that worketh is the reward not reckoned of grace, but of debt." If we must *do* things to *get* exaltation, then God is in our "debt" to give it to us. This is the very definition of a works-based system. Romans 11:6 makes it clear: "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The two are mutually exclusive.

Churches Teaching Fallacies: This "bait and switch" is the central mechanism of The Church of Jesus Christ of Latter-day Saints, founded by Joseph Smith in 1830. It is also the functional system of Roman Catholicism, which agrees one is *initially* saved by grace at baptism, but must *maintain* that grace and *merit* eternal life through works and sacraments, a doctrine codified at the Council of Trent (1547).

Verses of Apparent Support: James 2:24; Matthew 19:17; Revelation 22:14 (corrupted manuscripts)

Verses of Correction: Ephesians 2:8-9; Romans 4:4-5; Romans 11:6; Galatians 2:21; Galatians 3:3; Titus 3:5

Logical Fallacy Analysis: This is a textbook **Moving the Goalposts** fallacy.

- **Original Goal:** "Salvation is a free gift received by faith, not of works." (Ephesians 2:8-9)
- **The "Move":** "Ah, but 'salvation' *really* means 'exaltation,' and to get *that* gift, you must perform works A, B, C, D, and E..." The rules of the game are changed mid-argument. It is also an **Equivocation** fallacy, using the biblical word "salvation" but assigning it a new, multi-layered definition ("general salvation" vs. "exaltation") that is entirely foreign to the KJV.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Meritocracy** assumption—the deep-seated human belief that nothing is truly free and that everything of value must be earned through effort. This philosophy, which governs economics and secular justice, is mistakenly applied to divine grace. It makes the human heart recoil from a "scandalous" gospel that gives the same "gift" of righteousness (Ephesians 2:8) to a deathbed convert as to a lifelong faithful servant. The KJV's gospel is not a meritocracy; it is a "gift-ocracy."

Question 65. Why is a system of "faith plus works" for salvation called "another gospel" in Galatians 1:8?

Answer 65. Topical Bible Study Correction (KJV): A system of "faith plus works" is called "another gospel" because it fundamentally **changes the object of faith** and **perverts the nature of grace**. Paul's warning in Galatians is the most severe in all of Scripture. He is writing to a church that had received the true gospel—salvation by grace through faith in Christ *alone*. But legalistic teachers ("Judaizers") had come in and added a "plus." They taught, "You must have faith in Christ, *plus* you must be circumcised and keep the law of Moses." This addition of works, this "plus," was so toxic that Paul called it "another gospel," which, he says, "is not another" (meaning, it is not a valid alternative, but a counterfeit). He declares that anyone who preaches this "faith plus" gospel—even "we, or an angel from heaven"—is "accursed." Why is this so serious? Because the true gospel of Christ places 100% of the saving burden on Christ's **finished work**. A "faith plus works" gospel *divides* the burden, teaching that Christ's work was *insufficient* on its own. It implies Christ only did *His* part, and now we must do *our* part to complete the transaction. This is no longer "good news" (gospel); it is the same old "bad news" of a works-based system that places the burden back on sinful man. It is a different, accursed message.

Scripture References: Galatians 1:6-9; Galatians 2:16; Galatians 2:21; Galatians 3:1-3; Galatians 5:1-4; Acts 15:1; Romans 11:6

Anticipated Rebuttals: The **rebuttal** is, "We are not perverting the gospel; we are just living it out. The works are a necessary part of our faith." This is a subtle but critical error. The KJV teaches that works are the *result* of salvation, not the *requirement* for it. We are saved "unto good works," (Ephesians 2:10), not *by* good works (Ephesians 2:9). The moment works become a *necessary requirement* for justification or "exaltation," the line has been crossed. At that point, grace is nullified. Paul's own words are "I do not frustrate the grace of God: for if righteousness come by the law, then **Christ is dead in vain**" (Galatians 2:21). If our works can contribute to our righteousness, then Christ's death was an unnecessary tragedy.

Churches Teaching Fallacies: This is the official doctrine of The Church of Jesus Christ of Latter-day Saints, which presents a "faith plus ordinances" gospel for "exaltation." It is the official doctrine of Roman Catholicism (Council of Trent, 1547). It is also the functional doctrine of Seventh-day Adventism, which teaches that final salvation is contingent on obedience to the law, particularly the Sabbath.

Verses of Apparent Support: James 2:24; Philippians 2:12; Matthew 7:21

Verses of Correction: Galatians 1:6-9; Galatians 2:16; Galatians 2:21; Galatians 5:4 ("Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."); Romans 11:6; Ephesians 2:8-9

Logical Fallacy Analysis: This is a **False Analogy**. The opponent will say, "A gift must be received. Our works are just us 'receiving' the gift." This is a faulty comparison. Receiving a physical gift is a single, passive action. A lifelong system of ordinances, tithing, and obedience is not a "reception"; it is a "performance." The analogy breaks down because it tries to compare the *act of receiving* (faith) with a *lifetime of earning* (works). The KJV's analogy is not a gift you must assemble; it is a legal inheritance that is "given" to you.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Sunk Cost Fallacy** applied to religion. This philosophy believes that the *value* of a thing is determined by the *effort* one puts into it. Therefore, a "free" salvation feels cheap and un-valuable. A salvation that requires immense personal sacrifice, temple work, and lifelong striving feels *more valuable* and *more real*. This human-centric view is the opposite of the KJUL's God-centric view, where salvation's value is based *only* on the infinite price Christ paid, which is so great that we can add nothing to it.

Question 66. How does the KJV's doctrine of a "finished" work (John 19:30) and "perfected for ever" (Hebrews 10:14) conflict with a system that requires endless human ordinances to complete the work?

Answer 66. Topical Bible Study Correction (KJV): The conflict is absolute, total, and irreconcilable. It is the difference between a **gospel of completion** and a **gospel of incompleteness**. When Jesus Christ, the great High Priest, hung on the cross, He did not say, "I have done my part." He cried with a loud voice, "**It is finished**" (John 19:30). This was not the cry of a victim; it was the legal declaration of a victor. It means the entire debt of sin was **paid in full**. The work of atonement was 100% complete. The book of Hebrews confirms this, stating, "For by **one offering** he hath **perfected for ever** them that are sanctified" (Hebrews 10:14). The believer's legal standing before God is not "in process"; it is "perfected." It is not temporary; it is "for ever." A system that requires endless human ordinances—such as proxy baptisms for the dead, temple endowments, or secret marriage ceremonies to achieve "exaltation"—is a direct, fundamental contradiction of this truth. Such a system, by its very existence, declares that Christ's work was **not finished**. It teaches that His "one offering" did **not** perfect anyone. It demotes Christ's sacrifice to a mere down payment, leaving sinful man to pay off the rest of the debt through his own "filthy rags." One system says, "DONE." The other says, "NOT DONE." They cannot both be true.

Scripture References: John 19:30; Hebrews 10:10; Hebrews 10:12; Hebrews 10:14; Hebrews 10:18; Romans 3:28; Galatians 2:21

Anticipated Rebuttals: The **rebuttal** is: "The ordinances are not to *add* to Christ's atonement, but are the necessary *means* of *accessing* His atonement." This is a semantic shell game. The KJV teaches that the one and only "means" of accessing the atonement is **faith**. "Therefore we conclude that a man is justified by **faith** without the deeds of the law" (Romans 3:28). "To him that **worketh not, but believeth...**" (Romans 4:5). By making secret ordinances, performed by an exclusive priesthood, the *new* means of access, they are doing exactly what Paul condemned: replacing faith with works. They are locking the free gift of grace behind a paywall of human performance and priestly authority. If you cannot get "exaltation" without the ordinance, then the ordinance has become a *requirement* for salvation, and it is a "work."

Churches Teaching Fallacies: This gospel of incompleteness is the entire framework of The Church of Jesus Christ of Latter-day Saints, which is built on a system of "endless ordinances" for both the living and the dead to complete the work of salvation. This doctrine of "sacerdotalism" (salvation through priests and their rituals) was perfected by the Roman Catholic Church, which claims its sacraments are the necessary channels of grace (Council of Trent, 1547).

Verses of Apparent Support: 1 Corinthians 15:29; James 2:24; John 3:5

Verses of Correction: John 19:30; Hebrews 10:14; Hebrews 10:18 ("Now where remission of these is, there is no more offering for sin."); Romans 4:5; Ephesians 2:8-9; Titus 3:5

Logical Fallacy Analysis: This is a **Red Herring** fallacy. The KJV argument is, "The *work of atonement* is 100% finished." The opponent introduces a red herring by changing the subject: "But the *work of the believer* is not finished." This is a deliberate confusion of two different topics. No one argues that the believer's life of "bearing fruit" is finished. But the KJV is clear that the *saving work*, the *atonement work*, the *justifying work*—that which makes us "perfected for ever"—was **finished by Christ**. The opponent confuses our *justification* (which is finished) with our *sanctification* (which is also a finished state, according to Hebrews 10:10) or our *practical life* (which is ongoing).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Anxiety of Incompletion**. This philosophy, common to all man-made religions, is rooted in the fear that a "finished" work is too easy and must be a trick. It is the "Protestant work ethic" misapplied to salvation. It assumes that man *must* be kept busy with religious activity, or he will either become lazy or God will be displeased. This system of "endless ordinances" is designed to keep the follower in a state of perpetual anxiety and dependence on the institution, ensuring they are always "striving" and never "resting" in the finished work of Christ.

The Great Apostasy vs. The Enduring Church

Question 67. The "Great Apostasy" premise claims the original church was completely lost, requiring a "Restoration." What did Jesus promise when He said He would build His church in Matthew 16:18?

Answer 67. Topical Bible Study Correction (KJV): Jesus Christ made a divine, covenantal promise that serves as a direct and total refutation of the "Great Apostasy" premise. Upon Peter's confession—"Thou art the Christ, the Son of the living God"—Jesus declared this truth to be the "rock" (the *petra*, or massive foundation stone of His own identity) upon which His church would be built. He then made this unbreakable promise: "I will build my church; and **the gates of hell shall not prevail against it**" (Matthew 16:18). This is not a hopeful wish; it is a divine decree. The "gates of hell" represent the power of Satan, sin, and death. To "prevail" means to conquer, overcome, or utterly defeat. Christ, the Master Architect, promised that His building—the *ekklesia*, His called-out assembly—would be **indestructible**. The entire premise of a "Great Apostasy," which claims the *entire* church was lost, its authority destroyed, its priesthood broken, and its truth extinguished from the earth, is a declaration that the "gates of hell" *did* prevail. It is a claim that Christ's promise *failed*. It requires Jesus to be either a liar (He did not mean it) or impotent (He could not keep it). The KJV doctrine, based on Christ's own word, is one of *divine preservation of the church*, not its destruction.

Scripture References: Matthew 16:18; Matthew 28:20; Ephesians 3:21; Daniel 2:44; Hebrews 12:28

Anticipated Rebuttals: The **rebuttal** is to point to verses warning of apostasy, such as 2 Thessalonians 2:3, which speaks of a "falling away" (*apostasia*). This is a confusion of *scope*. The KJV *does* teach that there will be apostasy, false prophets, and wicked men *within* the visible church structure (the "wheat and the tares"). Paul warned the Ephesian elders that "grievous wolves" would enter in, "not sparing the flock" (Acts 20:29). However, a "falling away" *from* the truth is not the same as the "Great Apostasy" premise that the truth *itself* and the *true church* would be completely extinguished from the planet. Christ *always* has His remnant. He always has His true church, built on the "rock," even if it is small, persecuted, or hidden. The premise of a *total* and *universal* apostasy requiring a "restoration" is what Christ's promise denies.

Churches Teaching Fallacies: This premise is the foundational, load-bearing wall of The Church of Jesus Christ of Latter-day Saints. Joseph Smith's "First Vision" (first recorded in 1832) was built on the claim that all existing churches were "wrong," "abominations," and "corrupt." Without a "Great Apostasy," there is no *need* for a "Restoration," and Joseph Smith's entire claim to authority is void. This doctrine is also foundational to the Jehovah's Witnesses, who claim a similar total apostasy occurred, requiring their "restoration."

Verses of Apparent Support: 2 Thessalonians 2:3; Acts 20:29-30; 1 Timothy 4:1; 2 Timothy 4:3-4

Verses of Correction: Matthew 16:18; Matthew 28:20; Ephesians 3:21; Daniel 2:44 ("a kingdom... which shall never be destroyed"); Hebrews 12:28 ("a kingdom which cannot be moved"); John 14:16

Logical Fallacy Analysis: The "Great Apostasy" premise is a **Hasty Generalization** and a **Strawman Fallacy**. It takes the KJV's clear warnings of *partial* apostasy (wolves *among* the flock) and falsely generalizes them into a *total* apostasy (the entire flock and the shepherd's authority are

gone). It also creates a strawman of the "visible church" (the corrupt, institutional structures) and argues that *its* corruption means the *true, invisible church* (Christ's actual body) ceased to exist.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Assumption of Fragility**. This philosophy views God's truth and His church as fragile, brittle things that can be "lost" or "broken" by human error. It is a humanistic view that overestimates the power of man (to corrupt) and underestimates the power of God (to preserve). The KJV's worldview is the opposite. God's Word is "incorruptible" (1 Peter 1:23) and His church is "indestructible" (Matthew 16:18). God's work is not fragile; it is permanent.

Question 68. What does "the gates of hell shall not prevail against it" (Matthew 16:18) imply about the church's endurance?

Answer 68. Topical Bible Study Correction (KJV): This promise implies that the church of Jesus Christ has a **divine guarantee of indestructible endurance**. It is not a promise that the church would be free from attack, persecution, or internal corruption. Rather, it is an absolute, ironclad promise that these things would **never achieve ultimate victory** over it. The "gates of hell" represent the full power and authority of Satan's kingdom of death. Christ, in this statement, is declaring that His *ekklesia*—His called-out assembly—is an offensive, invading force, and that the very strongholds of hell cannot withstand its assault. More importantly, those gates can never "prevail," or win a final victory, against the church. What would a "final victory" for hell look like? It would look exactly like the "Great Apostasy" premise: a total annihilation of the church, a complete loss of its priesthood authority, a total corruption of its scriptures, and a complete cessation of its gospel. Christ's promise in Matthew 16:18 is a direct, preemptive refutation of that very idea. It implies that a *remnant* of the true church, holding the true gospel and true authority, would **always** exist on earth, from its founding until Christ's return.

Scripture References: Matthew 16:18; Daniel 2:44; Daniel 7:14; Luke 1:33; Hebrews 12:28; Matthew 28:20

Anticipated Rebuttals: The **rebuttal** is, "The promise was only to the *original* apostles, like Peter. When they died, the authority was lost, and the promise ended." This is an arbitrary insertion of an expiration date that the text does not contain. The promise was not to Peter the man, but to the church built on the *rock* of the *confession* of Christ's identity. Furthermore, Christ's parallel promise in the Great Commission, "I am with you alway," was given to the apostles *as* the church, in their representative capacity. That promise was explicitly given an end date: "even unto the **end of the world**" (Matthew 28:20). The promise of preservation is as long as the world endures.

Churches Teaching Fallacies: This is a direct challenge to the foundational claim of The Church of Jesus Christ of Latter-day Saints, which argues that the "gates of hell" *did* prevail, requiring a "Restoration." Joseph Smith's claim to restore the "lost" priesthood is a declaration that Christ's promise of preservation failed. This is also taught by Jehovah's Witnesses, who claim the church fell into darkness after the last apostle died.

Verses of Apparent Support: 2 Thessalonians 2:3; 2 Timothy 4:3-4; Revelation 12:6 (woman flees to wilderness)

Verses of Correction: Matthew 16:18; Matthew 28:20; Ephesians 3:21; Hebrews 12:28; Isaiah 59:21

Logical Fallacy Analysis: The **rebuttal** that the promise died with the apostles is a **Special Pleading** fallacy. There is no scriptural or logical reason to assume this *one* promise from Christ ("the gates of hell shall not prevail") had a 70-year expiration date, while His *other* promises (like salvation) are eternal. It is an *ad hoc* exception created for the sole purpose of justifying the "Restoration" narrative. If Christ's promise failed, His Word is not trustworthy.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Deism**. Deism is the belief that God (or Christ) "wound up the clock" of the universe (or the church) and then walked away, leaving it to run on its own according to the laws He set in motion. This is precisely the "Great Apostasy" model: Christ set up the church and then "left," allowing it to spin into total chaos and destruction. The KJV teaches the opposite: **Theism**. Christ is an *immanent* and *active* King who is "with" His church "always" (Matthew 28:20) and "upholding all things by the word of his power" (Hebrews 1:3).

Question 69. In Matthew 28:20, what did Jesus promise His disciples (His church) "always, even unto the end of the world"?

Answer 69. Topical Bible Study Correction (KJV): In the final words of the Great Commission, Jesus Christ gives His church its marching orders: to teach all nations and baptize them. This command would be an impossible burden, except that it is sealed with an unbreakable promise. He states, "teaching them to observe all things whatsoever I have commanded you: and, lo, **I am with you always**, even unto the **end of the world**. Amen." (Matthew 28:20). This is a promise of His *continual, personal, unbroken presence and authority*. He did not promise that His *followers* would be infallible or that His *institutions* would be incorruptible. He promised that **HE** would be present. This divine presence is the guarantee of the church's survival and authority. The entire premise of a "Great Apostasy" is that at some point after the apostles died, Christ's *authority* was "lost" from the earth, and His *presence* was withdrawn, leaving a hollow, powerless shell. This would mean that Christ broke His promise. It would mean He was *not* with His church "always." The KJV's doctrine is that the church's authority was never lost because the King *never left*. His presence, "always," makes a *total* apostasy a doctrinal and logical impossibility.

Scripture References: Matthew 28:20; Matthew 16:18; John 14:16; John 14:18 ("I will not leave you comfortless: I will come to you."); Hebrews 13:5

Anticipated Rebuttals: The **rebuttal** is that "you" in "I am with you always" only referred to the eleven apostles He was speaking to. This is a flawed and narrow interpretation. Was the "Great Commission" *only* for the eleven apostles? Were *they* supposed to personally "teach all nations" before they died? Of course not. The command was given to them *as representatives* of the church for all time. Therefore, the promise of His presence that *enables* the command must also be for the

church for all time. The text itself defines the duration: "even unto the end of the world." Since the apostles did not live to the end of the world, the promise must, by necessity, extend to their successors in the faith—the church.

Churches Teaching Fallacies: This promise is directly contradicted by the "Restoration" narrative of The Church of Jesus Christ of Latter-day Saints, which claims Christ *was* absent and His authority *was* lost. Joseph Smith's "First Vision" story is predicated on the idea that Christ's presence and true church were *not* on the earth, forcing a "restoration" of that lost authority in 1829.

Verses of Apparent Support: 2 Thessalonians 2:3; Acts 20:29-30

Verses of Correction: Matthew 28:20; Matthew 16:18; Ephesians 3:21; John 14:16-18; Isaiah 59:21

Logical Fallacy Analysis: The **rebuttal** that "you" only meant the eleven apostles is a **Fallacy of Division**. This fallacy incorrectly assumes that what is true of the whole (the promise to the "church") must not be true of its parts (future generations), or in this case, that what was spoken to the *founding parts* (apostles) does not apply to the *whole body* (the church throughout time). This ignores the representative nature of the apostles and the explicit duration of the promise: "unto the end of the world."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Absentee Landlord** philosophy. This is the idea that Christ established His church, gave it the "keys" (authority), and then "went away," leaving the apostles (and their successors) as the sole tenants in charge. When they died, the keys were "lost," and the house fell into ruin. The KJV teaches that Christ is not an absentee landlord. He is the *King in residence*. He is "with" us "alway." He never "left" and therefore His authority was never "lost."

Question 70. How does Christ's promise of His continual presence (Matthew 28:20) challenge the idea of a total, universal apostasy where His authority was lost from the earth?

Answer 70. Topical Bible Study Correction (KJV): Christ's promise to be "with" His church "alway" (Matthew 28:20) is a direct, mortal blow to the entire "total apostasy" theory. The challenge is one of *authority*. The "Restoration" narrative, particularly in Mormonism, is built on one central idea: that the *divine authority* (namely, the Priesthood) was "lost" from the earth when the original apostles were killed. This "lost authority" is the *problem* that Joseph Smith claimed he was sent to *solve* by "restoring" it. But this premise contains a fatal flaw when compared with the KJV. Where does the church's authority come from? It does not come from a chain of men; it comes from the *presence of the King*. Christ Himself, *before* giving the commission, stated, "**All power** [authority] is given unto me in heaven and in earth" (Matthew 28:18). His authority is absolute. He then *delegates* that authority by giving the command (v. 19) and *sustains* it by His presence (v. 20). How can the church's authority be "lost" if the one who holds "all authority" has promised to be "with" the church "alway, even unto the end of the world"? For the authority to be lost, Christ would have to be absent. Since He promised to be present, the authority was never lost.

The true church *always* had the authority to baptize and teach, because Christ *always* remained with it.

Scripture References: Matthew 28:18-20; Matthew 18:20 ("For where two or three are gathered together in my name, there am I in the midst of them."); Matthew 16:18; Ephesians 1:20-23; John 14:18

Anticipated Rebuttals: The **rebuttal** is that Christ's "presence" is spiritual, but the "authority" was a literal, physical "Priesthood" that was passed on by the laying on of hands, and *that* is what was lost. This is an unbiblical distinction. It creates a false separation between Christ and His own authority, as if His "power" (Matthew 28:18) is a separate *thing* that can be "lost" even while He is "present." The KJV does not teach this. Christ *is* the authority. His presence *is* the authority. When the apostles laid hands on someone, it was not to transfer a *thing* called "priesthood," but to signify the blessing and commission of Christ, who was present. The authority rests in Him, not in a lineage of men.

Churches Teaching Fallacies: This is the central claim of The Church of Jesus Christ of Latter-day Saints. Their entire system of exclusivity, temples, and priesthood is built on the claim that all other churches are false because their authority was "lost" and only "restored" to Joseph Smith in 1829. This doctrine invalidates every other Christian church on earth.

Verses of Apparent Support: Acts 8:17; Acts 13:3; 1 Timothy 4:14

Verses of Correction: Matthew 28:18-20; Matthew 18:20; Matthew 16:18; Ephesians 3:21; 1 Peter 2:5-9

Logical Fallacy Analysis: The **rebuttal** creates a **False Distinction** (a form of Equivocation) between Christ's "presence" (which they concede might be spiritual) and His "authority" (which they claim is a physical, transferable "priesthood"). The KJV presents these as unified. Christ's authority *is* His power, and His power *is* present where He is. To separate them is to invent a category that does not exist in the Bible, purely to prop up the "lost authority" narrative.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Sacerdotalism**, or a "priest-craft" system. This philosophy believes that divine authority is not spiritual and resident in Christ, but is a tangible, quantifiable *commodity* that can be "held," "passed down," "lost," and "restored," like a physical title or deed. This philosophy *always* elevates a class of men (the priests) to the status of gatekeepers, making them indispensable for salvation. The KJV's philosophy, by contrast, is a *Kingdom*, where authority resides *only* in the King (Christ), who is always present.

Question 71. What does Ephesians 3:21 declare about God's glory "in the church by Christ Jesus"? How long will this last?

Answer 71. Topical Bible Study Correction (KJV): This verse is a doxology, a burst of praise that concludes Paul's prayer, and it contains a powerful, definitive prophecy about the *endurance* of the church. Paul declares, "Unto him be glory **in the church** by Christ Jesus **throughout all**

ages, world without end. Amen." (Ephesians 3:21). This statement defines the church as God's *eternal* instrument for displaying His glory. The duration of this is absolute: "throughout all ages, world without end." This is an infinite, perpetual, and unbroken timeline. The "Great Apostasy" premise claims that for a period of centuries (from the death of the apostles until 1830), the *true church* was not on the earth. If this were true, it would create a massive *gap* in this timeline. It would mean that for many "ages," God received no glory "in the church," because the church did not exist. Paul's inspired declaration makes such a gap an impossibility. It confirms the KJV's doctrine of preservation: the true church, the body of Christ, *must* exist in every single age, "world without end," for this verse to be true.

Scripture References: Ephesians 3:21; Matthew 16:18; Matthew 28:20; Daniel 2:44; Luke 1:33; Hebrews 12:28

Anticipated Rebuttals: A common **rebuttal** is that the "church" Paul is referring to is the "invisible" or "heavenly" church, and that *it* endured, while the *visible, earthly* church was lost. This is a false dichotomy. The KJUL does not make this distinction. The "church" Paul was writing to was the very real, very earthly group of believers in Ephesus. The glory is "in the church," which is the *body* of Christ on earth, *by* Christ Jesus, who is the head in heaven. The two are inseparable. If the body (the church on earth) were destroyed and non-existent for 1700 years, God *could not* receive glory "in the church." The promise necessitates the *continual existence* of the church on earth.

Churches Teaching Fallacies: This verse is a direct contradiction of the "Great Apostasy" doctrine taught by The Church of Jesus Christ of Latter-day Saints and Jehovah's Witnesses. Both systems require a "gap" in the church's existence for their "Restoration" to be necessary. This verse proves that no such gap ever existed.

Verses of Apparent Support: 2 Thessalonians 2:3; Revelation 12:6 (where the "woman" or church flees into the "wilderness," which they claim means it was "taken from the earth").

Verses of Correction: Ephesians 3:21; Matthew 16:18; Matthew 28:20; Isaiah 59:21 ("My spirit that is upon thee, and my words... shall not depart out of thy mouth... from henceforth and for ever.")

Logical Fallacy Analysis: The **rebuttal** that this only means the "invisible" church is a **No True Scotsman** fallacy. The argument is: "Christ promised to preserve His church. But history shows the church became corrupt." The "Great Apostasy" advocate says, "Ah, but that corrupt church was *no true church*." They retroactively redefine "the church" to exclude any group that fell into error, allowing them to claim the "true" one vanished, despite Christ's promise. The KJV teaches that even in a field full of tares, the *wheat* (the true church) is still present.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Perfectionism**. This is the naive belief that Christ's "true church" must be a visibly perfect, doctrinally pure, and unified human *institution*. When they look at history, they see the messy, corrupt, and divided *visible* church and conclude that the "true church" must have died. They fail to understand the KJV's doctrine of the *remnant*.

The true church has *always* been a small, persecuted, imperfect, and scattered "little flock" (Luke 12:32) *within* the larger, visible structure.

Question 72. In Jude 1:3, what does the author command believers to do for "the faith which was once delivered unto the saints"?

Answer 72. Topical Bible Study Correction (KJV): This verse is a critical command that defines the nature of our doctrine and our duty to protect it. Jude commands believers to "**earnestly contend for the faith which was once delivered unto the saints**" (Jude 1:3). This single phrase contains two foundational truths. First, it defines "the faith"—the complete, entire body of Christian doctrine—as something that was "**once delivered**." The Greek word is *hapax*, meaning "one time, for all time." It does not mean "delivered *in the past*"; it means it was delivered in a *single, complete, finished transaction* to the apostles. The revelation is *closed*. Second, it defines our *duty*. We are not to *wait* for a future "restoration" of the faith. We are not to *receive* new testaments or new apostles. We are to "earnestly contend for," or *fight* for, the faith that was *already* given, in its final, complete form. This verse establishes the KJV doctrine of a *closed canon* and a *final revelation*. The faith is a "deposit" that must be guarded, not a "work in progress" that must be added to.

Scripture References: Jude 1:3; Galatians 1:8-9; 2 Timothy 3:16-17; Hebrews 1:1-2; 2 Peter 1:19-21; Revelation 22:18

Anticipated Rebuttals: The **rebuttal** is, "The KJV itself wasn't compiled when Jude wrote this. 'The faith' just meant the basic gospel, not the entire New Testament." This is a strawman. "The faith" refers to the *body of doctrine* that the apostles were *in the process* of delivering. Jude, writing near the end of that apostolic period, could speak of it as a completed deposit. The apostles, as a collective, delivered *one* faith. This verse states that this *one* body of truth is final. It does not matter if it was fully written down in 66 AD when Jude wrote; the *delivery* of the doctrine was a "once for all" event. There would be no *new* apostles bringing *new* doctrine later.

Churches Teaching Fallacies: This verse directly refutes the claim of The Church of Jesus Christ of Latter-day Saints, which is built on the premise that "the faith" was *lost* and *incomplete*, requiring a "restoration" with *new* and *additional* testaments (Book of Mormon, Doctrine & Covenants) and *new* doctrines (gods from men, baptism for the dead) delivered 1,800 years *after* the "once delivered" faith.

Verses of Apparent Support: Amos 8:11 ("a famine... of hearing the words of the LORD"); John 16:12 ("I have yet many things to say unto you")

Verses of Correction: Jude 1:3; Hebrews 1:1-2 ("God... Hath in these last days spoken unto us by his Son"); Galatians 1:8; Revelation 22:18; 2 Timothy 3:16-17

Logical Fallacy Analysis: The **rebuttal** that "'the faith' only meant the *basic* gospel" is a **Moving the Goalposts** fallacy. It attempts to narrow the definition of "the faith" to an undefined "basic" concept to leave the door open for *new* doctrines. But the KJV uses "the faith" to mean the *entire*

body of Christian truth (e.g., Acts 6:7 "obedient to the faith," Galatians 1:23 "preacheth the faith"). The opponent is arbitrarily shrinking the term to fit their narrative.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Progressivism** or "Progressive Revelation." This is the belief that truth is not a final deposit, but an *evolving, unfolding* process. It assumes that "new light" is always available and that "later" must mean "better" or "more complete." This philosophy is common in liberal theology and new religious movements. The KJV, by contrast, teaches a *static, completed* revelation. The faith was "once delivered," and our job is not to *add* to it, but to *contend* for it.

Question 73. Does the phrase "once delivered" (Jude 1:3) imply a complete, finished revelation, or something partial that would need to be restored or added to later?

Answer 73. Topical Bible Study Correction (KJV): The phrase "once delivered" implies a **complete, finished, and final revelation**. The key word in the KJV is "once," which translates the Greek *hapax*. This word does not mean "at one time in the past"; it means "one time, for all time, never to be repeated." It is a legal, transactional term signifying finality. The KJV uses this exact same word to describe the *finality* of Christ's sacrifice. Hebrews 9:28 states, "So Christ was **once** (*hapax*) offered to bear the sins of many." Just as Christ's sacrifice was a single, "once for all" event that is complete and will never be repeated (Hebrews 10:10), the *delivery* of "the faith" (the body of doctrine) was also a "once for all" event. It was a finished deposit of truth, delivered by the apostles. This doctrine inherently refutes any claim that "the faith" was only *partially* delivered and would require *additions* (like a Book of Mormon), or that it was delivered, *lost*, and would need to be *re-delivered* in a "restoration." The KJV's position is clear: the faith is a closed, final, and complete revelation.

Scripture References: Jude 1:3; Hebrews 9:28; Hebrews 10:10 ("sanctified through the offering of the body of Jesus Christ once for all"); Hebrews 1:1-2; Galatians 1:8-9; 2 Timothy 3:16-17

Anticipated Rebuttals: The **rebuttal** is, "If the faith was 'once delivered,' why did God send prophets in the Old Testament? Why can't He send new prophets now?" This fails to see the KJV's clear distinction between "times." Hebrews 1:1-2 explains this perfectly: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, **Hath in these last days spoken unto us by his Son...**" The Old Testament was a period of *progressive* revelation through prophets. The "last days" (the entire age from Christ's first coming to His second) is the period of *final* revelation through the Son and His apostles. The delivery system has *changed*. God has *spoken* His final Word (Christ). The "faith" is the *content* of that final Word.

Churches Teaching Fallacies: This is a foundational error of The Church of Jesus Christ of Latter-day Saints, which is entirely predicated on the idea of *new*, "restored" revelation. It is also the error of Islam (which claims Muhammad is a later, final prophet) and any "charismatic" movement that claims *new* doctrinal revelations or "words from God" that are binding on the church.

Verses of Apparent Support: Amos 3:7 ("Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets."); John 16:12

Verses of Correction: Jude 1:3; Hebrews 1:1-2; Galatians 1:8; Revelation 22:18; John 14:26 (The Holy Spirit will "bring all things to your remembrance, whatsoever I have said unto you,"—a promise of *recall* for the apostles, not *new* doctrine for us).

Logical Fallacy Analysis: The **rebuttal** that "God can send new prophets if He wants to" is a **Red Herring**. The question is not what God *can* do (His omnipotence). The question is what God *has said He has done*. In Jude 1:3 and Hebrews 1:1-2, God *said* the revelation is *final* and *complete*. To argue "He can still do more" is to ignore what He has already declared finished. It is like arguing about the legal contents of a will, and someone says, "Well, the deceased *could* have written a different will." It does not matter; we are bound by the will He *did* write.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Mysticism**. This is the belief that truth is primarily found through *subjective, personal experiences* and *ongoing new revelations*. It distrusts a "static" truth locked in a book. The KJV, while teaching that the Holy Spirit illuminates the Word, is a religion of *objective, historical revelation*. The truth is "the faith," an objective body of doctrine that was "once delivered" and is now permanently recorded.

Question 74. The practice of "baptism for the dead" assumes the dead are conscious and can accept ordinances. What does Ecclesiastes 9:5 say about the state of the dead and what they "know"?

Answer 74. Topical Bible Study Correction (KJV): The KJV clearly defines the state of death as a total and complete cessation of consciousness, a state that makes any post-mortem ordinance impossible. Ecclesiastes 9:5 gives a direct, unambiguous statement on this: "For the living know that they shall die: but **the dead know not any thing**, neither have they any more a reward; for the memory of them is forgotten." This is an absolute declaration. The dead do not know "some things"; they "**know not any thing**." The entire premise of "baptism for the dead" rests on a foundation of pagan necromancy. It *requires* the dead to be conscious. It *requires* them to be "taught" the gospel in a "spirit world." It *requires* them to "know" that an ordinance is being performed on their behalf. It *requires* them to be able to "accept" that ordinance. The KJV's simple, stark statement—"the dead know not any thing"—demolishes that entire multi-billion-dollar theological-industrial complex. If the dead are unconscious, they cannot be preached to, they cannot repent, they cannot believe, and they cannot "accept" a proxy ordinance. The entire practice is a futile, unbiblical ritual based on a pagan understanding of the afterlife.

Scripture References: Ecclesiastes 9:5; Ecclesiastes 9:10; Psalm 6:5; Psalm 115:17; Psalm 146:4; Isaiah 38:18-19

Anticipated Rebuttals: The primary **rebuttal** is to point to 1 Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" They claim this *proves* the early church practiced it. This is a profound misreading of a difficult verse. Paul is using a rhetorical argument. He is *not* endorsing the practice; he is using

a fringe, heretical group's practice *against them*. His argument is: "Even those heretics who practice this bizarre ritual *believe* in a resurrection. Their own foolish practice proves my point." He says "they," not "we." He distances himself from it. A single, ambiguous, difficult verse cannot be used to *overthrow* the clear, systematic, and repeated testimony of dozens of *other* verses (like Ecclesiastes 9:5) that teach the dead are unconscious. The clear verses must interpret the difficult.

Churches Teaching Fallacies: The *only* significant church that practices this is The Church of Jesus Christ of Latter-day Saints, founded by Joseph Smith, who introduced the doctrine in 1840. This practice is the entire purpose of their vast genealogical library and their network of temples. It is a doctrine with zero biblical support, based on a single verse taken out of context.

Verses of Apparent Support: 1 Corinthians 15:29; 1 Peter 3:19 ("spirits in prison")

Verses of Correction: Ecclesiastes 9:5; Ecclesiastes 9:10; Psalm 146:4 ("In that very day his thoughts perish."); Psalm 6:5 ("For in death there is no remembrance of thee"); Hebrews 9:27

Logical Fallacy Analysis: The use of 1 Corinthians 15:29 is a **Fallacy of Proof by Obscurity** (or **Argument from Ambiguity**). This fallacy takes a single, notoriously difficult, and ambiguous passage and claims it as the foundational *proof* for a major, central doctrine. This is the reverse of sound interpretation. Foundational doctrines (like the state of the dead) must *always* be built on the clear, simple, repeated verses, not on the obscure ones.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Necromancy and Ancestor Worship**. This is the pagan, animistic belief that the dead are conscious and can interact with, or be aided by, the living. This belief is the foundation of spiritualism and nearly all pagan religions. The KJV explicitly condemns all forms of necromancy (consulting the dead) as an "abomination" (Deuteronomy 18:11). Baptism for the dead is simply a sanitized, "Christianized" form of this pagan philosophy.

Question 75. What does Ecclesiastes 9:10 state about "work," "device," "knowledge," and "wisdom" in the grave?

Answer 75. Topical Bible Study Correction (KJV): This verse confirms the KJV's doctrine of "soul sleep" by providing an exhaustive list of all conscious activities that *cease* at death. The command is to live life now, "for there is **no work, nor device, nor knowledge, nor wisdom, in the grave**, whither thou goest" (Ecclesiastes 9:10). This is a comprehensive termination of all human faculties. Let us analyze this list in the context of proxy ordinances for the dead:

1. **"no work":** This would include the "work" of repenting, believing, or accepting an ordinance.
2. **"nor device":** This means no "plan" or "reasoning." The dead cannot "devise" a plan to accept the gospel.

3. **"nor knowledge"**: This is the most direct. The dead "know not any thing." They cannot *know* the gospel, *know* they are in a spirit prison, or *know* that a baptism is being done for them.
4. **"nor wisdom"**: This means no "discernment" or "decision-making." The dead cannot make the "wise" choice to accept Christ. This one verse completely dismantles the entire premise of a "post-death probation" or "spirit world" evangelism. The grave is a place of total inactivity and unconsciousness. This life is the *only* time of probation. Death is the end of all opportunity.

Scripture References: Ecclesiastes 9:10; Ecclesiastes 9:5; Psalm 6:5; Psalm 115:17; Psalm 146:4; Isaiah 38:18

Anticipated Rebuttals: The **rebuttal** is that this verse *only* applies to the *body* in the grave, not to the "immortal spirit" which they claim goes to a "spirit world." This is a "Gnostic" or "Platonic" dualism that the KJV does not teach. The KJV's definition of a "soul" is the *entire being* (Genesis 2:7, "man became a living soul"). When the *man* goes to the "grave," his "thoughts perish" (Psalm 146:4). The Preacher in Ecclesiastes is not making a subtle philosophical distinction between body and spirit; he is stating a blunt fact about the *dead*. The dead, as an entity, cease all conscious activity. The "spirit" that "returns to God" (Ecclesiastes 12:7) is the "breath of life" (Genesis 2:7), the "spark" of life, not a conscious, thinking, disembodied person.

Churches Teaching Fallacies: This is a direct refutation of the Mormon doctrine of the "Spirit World," which they claim is a busy, conscious place where the dead are preached to and can accept or reject ordinances. It also refutes the Roman Catholic doctrine of "Purgatory," a place of conscious suffering and purification. These doctrines are rooted in the pagan philosophy of an "immortal soul," first taught by Plato and imported into Christianity.

Verses of Apparent Support: Luke 16:19-31 (Parable of Rich Man and Lazarus); Luke 23:43 ("To day shalt thou be with me in paradise"); 1 Peter 3:19

Verses of Correction: Ecclesiastes 9:10; Ecclesiastes 9:5; Psalm 146:4; John 5:28-29 (they are in the "graves," not a "spirit world," until the resurrection)

Logical Fallacy Analysis: The **rebuttal** that this "only means the body" is a **Special Pleading** fallacy. The text says "there is no work... in the grave, whither *thou* goest." It is "thou"—the person, the "living soul"—that goes to the grave. To arbitrarily divide the "thou" into a "conscious spirit" and an "unconscious body" is to insert a Platonic definition that is not in the text, purely to save the "immortal soul" theory.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Platonic Philosophy of Dualism**. Plato, a Greek philosopher (c. 428–348 BC), taught that man is a *dual* being: a mortal, evil *body* (a "prison") and an immortal, good *soul* (the "real" person). This philosophy, not the KJV, is the origin of the "immortal soul" doctrine. The KJV teaches a *holistic* view, that man *is* a "living soul," a single unit of body and breath, and that at death, the *entire unit* "sleeps" unconsciously until the resurrection.

Question 76. According to Hebrews 9:27, what is "appointed unto men" after death, and what comes after that?

Answer 76. Topical Bible Study Correction (KJV): This verse provides the **divine, unchangeable, and absolute timetable** for every human being. It establishes a fixed sequence of events that leaves no room for any post-death "second chances." The text states, "And as it is appointed unto men **once to die**, but **after this the judgment**" (Hebrews 9:27). The sequence is simple and final: 1. Life. 2. Death. 3. Judgment. There is no intermediate step. There is no "spirit world" probation. There is no "purgatory" for purification. There is no opportunity for a "proxy ordinance" to be performed and "accepted." The KJV teaches that when a person dies, their opportunity for salvation is permanently *closed*. Their case is sealed, and the very next event on their eternal calendar is to stand before God for "the judgment." This single verse, by its stark finality, renders the entire practice of "baptism for the dead" a futile, unbiblical, and impossible act. A judgment *cannot* be based on decisions made *after* death if the judgment comes *immediately after* death.

Scripture References: Hebrews 9:27; Ecclesiastes 9:5; Ecclesiastes 9:10; Luke 16:26 ("a great gulf fixed"); 2 Corinthians 5:10

Anticipated Rebuttals: The **rebuttal** is that the "judgment" mentioned here is not the *final* judgment, but an *initial* judgment that sends a person to the "spirit world," where they can then be preached to. This is a desperate attempt to insert a gap that the text explicitly closes. The KJV does not teach a multi-stage, complex judgment. It teaches "the judgment," the final accounting before God. The phrase "after this" (Greek: *meta touto*) means "following this," implying it is the *next* event. This attempt to "move the goalposts" of judgment is a direct violation of the plain, simple meaning of the text.

Churches Teaching Fallacies: This is a direct refutation of the core soteriology of The Church of Jesus Christ of Latter-day Saints, which *depends* on a post-death "spirit world" to make its "baptism for the dead" doctrine functional. It also refutes the Roman Catholic doctrine of Purgatory, which was first formulated by Gregory the Great (c. 593 AD) and made official dogma at the Council of Florence (1439).

Verses of Apparent Support: 1 Peter 3:19; 1 Peter 4:6; 1 Corinthians 15:29

Verses of Correction: Hebrews 9:27; Ecclesiastes 9:5; Ecclesiastes 9:10; Luke 16:26; 2 Corinthians 5:10 ("For we must all appear before the judgment seat of Christ; that every one may receive the things done **in his body**..."—not in a "spirit world").

Logical Fallacy Analysis: The **rebuttal** that "judgment" doesn't mean *final* judgment is a **No True Scotsman** fallacy. The argument is: "The KJV says 'after death, the judgment.' But our doctrine requires a second chance after death." The response is: "Ah, but the 'judgment' in Hebrews 9:27 isn't the *true* final judgment. It's just a *preliminary* judgment." They retroactively redefine the term "judgment" to exclude the very finality that the verse teaches, in order to protect their pre-existing doctrine.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Universalism** (or a "second chance" mentality). This is the emotionally driven belief that a "fair" God *must* give every single person a *perfect* chance to accept the gospel, even if they never heard it in life. While this appeals to human sentiment, it is a philosophy, not a biblical doctrine. The KJV teaches that men are judged based on the light they *do* have (Romans 2:12-16) and that death is the absolute, final end of all opportunity.

Question 77. How does the KJV's teaching of "death, then judgment" (Hebrews 9:27) conflict with the idea of a post-death opportunity for salvation through proxy ordinances?

Answer 77. Topical Bible Study Correction (KJV): The conflict is a direct contradiction of a divinely appointed sequence and a divine "appointment." The KJV's teaching in Hebrews 9:27 establishes a fixed, two-step appointment for all mankind: **1) Death, 2) Judgment.** This sequence is absolute and final. The doctrine of a post-death opportunity for salvation through proxy ordinances, such as "baptism for the dead," *requires* a completely different, multi-step sequence that the KJV explicitly *denies*. This false system must be: **1) Death, 2) A conscious "spirit world" probation, 3) Preaching of the gospel to the dead, 4) A proxy ordinance performed by the living, 5) The dead person's "acceptance" of that ordinance, and only then 6) Judgment.** This unbiblical system inserts a multitude of complex steps between "death" and "judgment." The KJV's simple, "after this the judgment," slams the door on that entire intervening "probation" period. If the "judgment" is the *next* appointed event after death, it is logically impossible for any other saving activity, preaching, or proxy work to occur *before* that judgment.

Scripture References: Hebrews 9:27; 2 Corinthians 5:10; Ecclesiastes 9:5; Ecclesiastes 9:10; Luke 16:26

Anticipated Rebuttals: The **rebuttal** is, "1 Peter 4:6 says the gospel was 'preached also to them that are dead.' How is this possible if death is final?" This is another classic case of using a single, difficult verse to overthrow a mountain of clear, simple doctrine. The context of 1 Peter 4 shows Peter is talking about those who are *now* dead, but who had the gospel preached to them *while they were alive* ("that they might be judged according to men **in the flesh**..."). It can also refer to Christ's victory proclamation (not an offer of salvation) to the "spirits in prison" (1 Peter 3:19), which were the fallen angels from Noah's day, not dead humans. In either case, it does not support a *current, ongoing* preaching of the gospel to *all* dead humans in a "spirit world." The clear doctrine of "death, then judgment" must interpret the ambiguous.

Churches Teaching Fallacies: This is the central, non-negotiable error of The Church of Jesus Christ of Latter-day Saints. Their entire temple system, which forms the core of their religion, is rendered completely pointless and unbiblical by the simple, two-step sequence in Hebrews 9:27.

Verses of Apparent Support: 1 Peter 4:6; 1 Peter 3:19; 1 Corinthians 15:29

Verses of Correction: Hebrews 9:27; 2 Corinthians 5:10; Ecclesiastes 9:5; Ecclesiastes 9:10; Psalm 146:4

Logical Fallacy Analysis: This is a **Fallacy of the Excluded Middle**. The opponent's reasoning is: "Either 1 Peter 4:6 is true (gospel preached to the dead) or Hebrews 9:27 is true (death, then judgment). We believe Peter, so Hebrews must be wrong or misinterpreted." This is a false choice. The KJV teaches *both* are true, and they must be harmonized. The "gospel preached to them that are dead" (1 Peter) is an event that happened *in their past* ("in the flesh") or a unique event (Christ's proclamation to fallen angels), while "death, then judgment" (Hebrews) is the *universal rule* for all mankind. The exception does not nullify the rule.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Boundless Opportunity**. It is a sentimental, humanistic wish that *everyone* must have an equal *outcome* or opportunity, extending even beyond the grave. This "fairness" doctrine is a human invention. The KJV teaches that God *is* just and will judge all men "according to the deeds done in the body," based on the light they had (Romans 2:6-16). But it *never* promises a "second chance" after death. It teaches that *this life* is the *only* chance. "Behold, **now** is the accepted time; behold, **now** is the day of salvation" (2 Corinthians 6:2).

Question 78. In the parable of the rich man and Lazarus (Luke 16:19-31), is any opportunity given for the rich man to change his fate after death? What is "fixed" (Luke 16:26)?

Answer 78. Topical Bible Study Correction (KJV): In this powerful parable, Jesus Christ Himself gives us the clearest picture of the **absolute finality of death**. The rich man, finding himself in torment, is fully conscious of his fate and begs for two things: first, for a drop of water (mercy), and second, for Lazarus to be sent to warn his brothers (a proxy mission). He is given **zero opportunity** to change his fate. His request for mercy is unequivocally denied. Why? Abraham gives the reason in verse 26: "And beside all this, between us and you there is **a great gulf fixed**: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." This "great gulf" is not a temporary waiting area; it is "fixed." It is permanent, uncrossable, and divinely sealed. This parable, told by Christ, is a direct and devastating refutation of any "spirit world" probation. There is no preaching, no repenting, and no crossing over. The rich man's fate was *sealed at the moment of his death*. This parable powerfully supports the KJV's doctrine of "death, then judgment."

Scripture References: Luke 16:19-31; Hebrews 9:27; Ecclesiastes 9:5; Ecclesiastes 9:10

Anticipated Rebuttals: The primary **rebuttal** is, "This is 'just a parable,' not a literal description of the afterlife. And besides, it *proves* the dead are conscious, which *refutes* Ecclesiastes 9:5." This is a critical error. First, while it is a parable, it is a parable told by Christ to teach a *true principle*. The principle He is teaching is the *finality of death*. To dismiss the entire point as "just a parable" is to dismiss Christ's teaching. Second, this parable *cannot* be used to prove the dead are conscious, because it is *contradicted* by clear, direct, non-parabolic statements like Ecclesiastes 9:5 ("the dead know not any thing") and Psalm 146:4 ("his thoughts perish"). The rule of interpretation is that *clear doctrinal statements* (like Ecclesiastes 9:5) must interpret *parables*, not the other way around. Christ is using the *false, pagan beliefs* of His audience (a conscious afterlife, which the Pharisees had adopted) *against them* to prove His point about the finality of the law and the prophets.

Churches Teaching Fallacies: This parable is twisted by both Roman Catholics and Mormons. Catholics use it to "prove" a conscious afterlife, justifying Purgatory. Mormons *also* use it to "prove" a conscious afterlife, justifying their "spirit world," but they *ignore* the parable's central point: the "fixed gulf" that makes their *entire* proxy ordinance system impossible.

Verses of Apparent Support: Luke 16:19-31 (if read literally as a doctrinal treatise); 1 Peter 3:19

Verses of Correction: Ecclesiastes 9:5; Ecclesiastes 9:10; Psalm 146:4; Hebrews 9:27 (The clear statements that must interpret the parable).

Logical Fallacy Analysis: The **rebuttal** that "this proves the dead are conscious" is a **Misuse of Parable** (a form of **Category Error**). It treats a *story* designed to illustrate one specific point (the finality of death and the sufficiency of Scripture) as a *systematic theology* textbook on the afterlife. This is a fatal interpretive flaw. We do not build our doctrine of the state of the dead from a parable; we build it from the clear, propositional statements of Scripture, and then we understand the parable in that light.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Literalism**. This is the naive assumption that *every* word in the KJV must be taken in the same "literal" sense. This philosophy fails to distinguish between different *genres* of writing. It fails to see that the KJV contains history, poetry (Psalms), wisdom literature (Ecclesiastes), and parables. A "parable" is *by definition* not a literal historical account. To read it as one, especially when it contradicts clear doctrinal teaching, is a foundational error in "rightly dividing the word of truth" (2 Timothy 2:15).

Question 79. What does the KJV command regarding those who seek to contact or mediate for the dead? (See Deuteronomy 18:10-12 and Isaiah 8:19).

Answer 79. Topical Bible Study Correction (KJV): The KJV is not silent or ambiguous on this issue. It explicitly and forcefully **condemns all attempts to contact or mediate for the dead**, classifying such practices as a spiritual "abomination" to the LORD. In Deuteronomy 18:10-12, God gives a list of forbidden, pagan practices. This list includes a "consulter with familiar spirits" or a "wizard" or, most pointedly, a "**necromancer**." A necromancer is, by definition, one who seeks to communicate with or gain knowledge from the dead. God says that *anyone* who does these things "is an abomination unto the LORD." This is not a cultural suggestion; it is a divine law. Isaiah 8:19 powerfully mocks this very practice. When people suggest seeking "unto them that have familiar spirits, and unto wizards that peep, and that mutter," Isaiah gives God's response: "should not a people seek unto their God? **for the living to the dead?**" This rhetorical question exposes the sheer absurdity of the practice. Why would the living, who have access to the living God, seek "for" (on behalf of) the dead, who "know not any thing"? The KJV erects a divine firewall between the living and the dead, and any attempt to cross it is forbidden.

Scripture References: Deuteronomy 18:10-12; Isaiah 8:19; Leviticus 19:31; Leviticus 20:6; 1 Samuel 28:7-19 (Saul's condemnation for using a necromancer).

Anticipated Rebuttals: The **rebuttal** is that "baptism for the dead" is not "consulting" or "contacting" the dead. It is a "one-way" ordinance *for* them, not a *communication* with them. This is a semantic distinction without a difference. The entire practice is *predicated* on the forbidden, pagan philosophy of necromancy: the belief that the dead *are* conscious, that they *can* be communicated *to* (by the "gospel" in the spirit world), and that their *status can be changed* by the actions of the living. It is a system of "mediation for the dead," which is a form of necromancy. It is seeking "for the living to the dead," the very thing Isaiah condemned.

Churches Teaching Fallacies: This is a direct condemnation of the central practice of The Church of Jesus Christ of Latter-day Saints. Their entire temple system is a multi-billion dollar enterprise dedicated to necromancy—performing rituals "for and on behalf of" the dead, based on the unbiblical, "abominable" premise that the dead are conscious and can be aided by the living.

Verses of Apparent Support: 1 Corinthians 15:29

Verses of Correction: Deuteronomy 18:10-12; Isaiah 8:19; Leviticus 19:31; Ecclesiastes 9:5

Logical Fallacy Analysis: The **rebuttal** that this isn't "consulting" the dead is a **Fallacy of Definition** (a form of **Special Pleading**). It attempts to narrow the definition of "necromancy" to *only* mean "summoning a spirit to ask it a question." This is an arbitrary, narrow definition. The KJV condemns the entire *system* of interaction with the dead. Any ritual or practice built on the premise that the dead are conscious and can be influenced by the living falls under this "abomination." The opponent is "special pleading" for an exception for *their* ritual, even though it is built on the same pagan foundation.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Ancestor Worship**. This is the pagan belief that the living have a *duty* to their dead ancestors, and that the living must perform rituals, offerings, or (in this case) "ordinances" to improve the status of the dead in the afterlife. This is a core belief in many animistic and pagan religions. The KJV, by contrast, teaches that our *only* duty is to the living God and our living neighbor. The dead are "asleep" and beyond our help.

Question 80. How does the KJV's explicit prohibition against necromancy (consulting the dead) relate to a practice of performing ordinances for the dead?

Answer 80. Topical Bible Study Correction (KJV): The relationship is one of **root and fruit**. The KJV's prohibition against necromancy (Deuteronomy 18:11) is a condemnation of the *root*—the foundational, pagan belief that the dead are conscious and that the living can or should interact with or mediate for them. The practice of performing ordinances for the dead (like "baptism for the dead") is the *fruit* that grows from that forbidden root. The two are inseparable. One cannot practice baptism for the dead *without* first accepting the core premise of necromancy: that the dead "know" things, can "accept" things, and can have their eternal fate *changed* by the rituals of the living. The KJV condemns the root itself as an "abomination." Therefore, any practice that springs from it is, by extension, also an abomination. God's command in Isaiah 8:19—"should not a people seek unto their God? for the living to the dead?"—is a direct, rhetorical condemnation of the very

idea. We are to seek the *living* God, *for the living*. The dead are in God's hands, unconscious, and beyond our reach, awaiting "the judgment."

Scripture References: Deuteronomy 18:10-12; Isaiah 8:19; Leviticus 19:31; Ecclesiastes 9:5; Ecclesiastes 9:10; Hebrews 9:27

Anticipated Rebuttals: The **rebuttal** is, "But this is not a pagan ritual. This is a *Christian* ordinance, restored by a prophet, and done in the name of Jesus." This is a **Genetic Fallacy** in reverse. A Genetic Fallacy argues a thing is bad because of its *origin*. This **rebuttal** argues a thing is *good* because of its *new label*. They have taken a pagan, necromantic *concept* (interacting with the dead to change their fate), put a *Christian label* on it ("baptism"), and claimed it was "restored." The KJUL judges a practice not by its *label*, but by its *content* and its *conflict* with clear biblical commands. The *content* is necromancy, and it *conflicts* with Deuteronomy 18 and Ecclesiastes 9.

Churches Teaching Fallacies: This practice is the unique invention of Joseph Smith and The Church of Jesus Christ of Latter-day Saints. It has no historical or biblical precedent in Christianity. It is a "restoration" of a pagan practice, not a biblical one.

Verses of Apparent Support: 1 Corinthians 15:29

Verses of Correction: Deuteronomy 18:11-12; Isaiah 8:19; Ecclesiastes 9:5; Ecclesiastes 9:10; Hebrews 9:27; Psalm 146:4

Logical Fallacy Analysis: This is an **Appeal to Authority** fallacy. The argument is, "This practice cannot be necromancy because Joseph Smith, a prophet of God, revealed it." This avoids the actual *evidence* from the KJV. The KJV *defines* necromancy (mediating for the dead) as an abomination. The *evidence* is that the practice *is* necromancy. The opponent *ignores* this evidence and instead appeals to the *authority* of their prophet. This is **circular reasoning**: "The prophet is true because he gave us this doctrine, and this doctrine is true because the prophet gave it to us."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This is the **Philosophy of Syncretism**. Syncretism is the blending of two or more different, and often contradictory, religious beliefs. This is a classic example. The "Restoration" has taken the core *philosophy* of pagan necromancy (the dead are conscious and can be aided by the living) and *syncretized* it (blended it) with the Christian *ordinance* of baptism. The result is a hybrid, unbiblical doctrine that is offensive to both.

The State of the Dead and Ordinances

Question 81. How does the KJV's explicit prohibition against necromancy (consulting the dead) relate to a practice of performing ordinances for the dead?

Answer 81. Topical Bible Study Correction (KJV): The KJV's explicit prohibition against necromancy—the act of consulting, contacting, or seeking mediation from or for the dead—establishes a non-negotiable spiritual boundary. This prohibition is not merely a cultural taboo; it is an abomination to the LORD because it attempts to breach the divide that God Himself has fixed

between the living and the dead. The practice of performing ordinances for the dead, such as proxy baptism, is a direct and systematic violation of this principle. While it presents itself as an act of compassion, it is functionally a form of necromancy. It is built upon the forbidden premise that the living can interact with and perform mediating actions on behalf of the dead, a concept the KJV condemns. Isaiah 8:19 mocks this very idea with a rhetorical question: "Should not a people seek unto their God? for the living to the dead?" This highlights the absurdity of turning from the living God to engage with the dead, who "know not any thing" (Ecclesiastes 9:5). The entire foundation of ordinances for the dead is built upon the unbiblical assumptions that the dead are conscious, that they can be "preached to" in a spirit world, and that they can "accept" a ritual performed by a living proxy. The KJV's doctrine is one of finality. Death is followed by judgment (Hebrews 9:27), and a "great gulf fixed" (Luke 16:26) prevents any interaction or change of status. Therefore, the practice of baptism for the dead is not a "restored" doctrine but a "restored" version of a practice God has always forbidden. It is an organized system of mediation **for** the dead, which is the very essence of what necromancy represents.

Scripture References: Deuteronomy 18:10-12; Leviticus 19:31; Leviticus 20:6, 27; 1 Samuel 28:7-19; 1 Chronicles 10:13-14; Isaiah 8:19; Isaiah 19:3; Ecclesiastes 9:5-6, 10; Luke 16:26; Hebrews 9:27

Anticipated Rebuttals: The primary **rebuttal** is the citation of 1 Corinthians 15:29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" This is claimed as "proof" that the early church practiced proxy baptism. This argument fails for three reasons. First, this is the **only** mention of this practice in the entire Bible, and it is presented as a rhetorical question, not a divine command or endorsed doctrine. Paul does not say "we" do this, but "they" do this. Second, Paul's entire argument in 1 Corinthians 15 is about the **resurrection**, not baptism. He is using a "man on the street" argument, pointing to the illogical behavior of a fringe group: "Even *those* people who practice this strange ritual believe in a resurrection, so why don't you?" He uses their faulty practice to prove a correct point, much as one might say, "Why do people leave flowers at graves if they believe their loved ones don't exist?" It affirms the belief in an afterlife, not the practice of leaving flowers. Third, building a massive, central doctrine of necromancy on a single, ambiguous, descriptive verse while ignoring the dozens of clear, prescriptive verses that forbid it is a gross violation of biblical harmonization.

Churches Teaching Fallacies: This doctrine is the exclusive and defining practice of The Church of Jesus Christ of Latter-day Saints (Mormonism), which was founded by Joseph Smith in 1830. The practice was introduced by Smith around 1840 after he claimed a revelation. It is not found in historic Christianity (Catholicism, Orthodoxy, or Protestantism). The philosophical error stems from a misunderstanding of the state of the dead, an error partially inherited from the pagan-influenced Greek philosophy of an "immortal, conscious soul," which was later adopted by Augustine (c. 397 AD) and became mainstream, rather than the KJV's model of "soul sleep" (unconsciousness).

Verses of Apparent Support: 1 Corinthians 15:29

Verses of Correction: Deuteronomy 18:10-12; Isaiah 8:19; Ecclesiastes 9:5; Ecclesiastes 9:10; Hebrews 9:27; Luke 16:26; 2 Samuel 12:23

Logical Fallacy Analysis: The primary logical fallacy is the **Hasty Generalization from Obscurity**. This fallacy occurs when a broad, sweeping, and central doctrine (proxy baptism for all of humanity's dead) is built upon a single, obscure, and highly debated verse (1 Corinthians 15:29). It ignores the entire weight of clear biblical testimony against necromancy and the finality of judgment to seize on one ambiguous passage. It is like finding a single, unclear sentence in a company's legal code and using it to justify a practice that is explicitly forbidden by the first 50 pages of the employee handbook. The sheer lack of scriptural support, commands, or examples for this practice, combined with the massive body of text forbidding it, makes this a textbook case of poor reasoning.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **compassion can override revelation**. The philosophical drive behind this doctrine is the human desire to give deceased ancestors a "second chance." This emotional desire for universal opportunity is then projected onto God, and a doctrine is created to satisfy it. It starts with a human-centered problem ("What about my great-grandfather who never heard the gospel?") and invents a human-centered solution (a proxy ordinance we can perform) that directly violates God's revealed boundaries (the finality of death and the prohibition of necromancy). It places human sentiment above divine command.

Question 82. This is a deliberate "white-out" of a question and is not intended to be answered.

Answer 82. This is a deliberate "white-out" of an answer and is not intended to be read.

The Priesthood: Christ's Exclusive Role

Question 83. The claim is made that a "restored" Melchizedek priesthood is held by many male elders. According to the KJV, who is our "High Priest after the order of Melchisedec"? (See Hebrews 5:10, 6:20).

Answer 83. Topical Bible Study Correction (KJV): The King James Version is precise, exclusive, and unambiguous on this doctrine: the one and only "High Priest after the order of Melchisedec" is **Jesus Christ alone**. This is not a title that can be "restored" or transferred to other men. The entire argument of the book of Hebrews is that Christ's priesthood is superior to the old Levitical priesthood precisely because it is singular, eternal, and exclusive to Him. The KJV states that Jesus was "Called of God an high priest after the order of Melchisedec" (Hebrews 5:10) and that He has "entered... even Jesus, made an high priest for ever after the order of Melchisedec" (Hebrews 6:20). This is a unique, permanent, and divine office held by the Son of God. The claim that this same priesthood can be held by thousands of mortal, male "elders" on earth is a profound contradiction of the KJV's central argument. It demotes a divine, heavenly office into a transferable, earthly title, effectively recreating the very system of "many priests" that Christ's priesthood came to abolish. The KJV presents this priesthood as Christ's exclusive role, not a new hierarchy to be distributed among men.

Scripture References: Hebrews 5:5-6, 10; Hebrews 6:20; Hebrews 7:1-3, 11-17, 21-28; Hebrews 8:1-2; Hebrews 9:11-12, 24

Anticipated Rebuttals: The common **rebuttal** is that Melchizedek himself was a man (Genesis 14:18), and therefore the priesthood is a human, transferable one. It is argued that Christ is the *great* High Priest, but other men can be *lesser* priests in that same order. This argument completely misses the point of Hebrews 7. The author of Hebrews uses Melchizedek not because of who he *was* (a man), but because of who he *wasn't* according to the scriptural record. Hebrews 7:3 points out that Melchizedek is presented "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." The *reason* he is a "type" of Christ is because the Bible *omits* his genealogy and death, making him a picture of the eternal. The point is not that Melchizedek *was* eternal, but that his *priestly order* (which was not based on Levitical lineage or inheritance) serves as a "type" for Christ's eternal, non-transferable office. The argument from silence in Genesis 14 becomes the theological point in Hebrews 7 to prove Christ's unique, eternal, non-inherited priesthood.

Churches Teaching Fallacies: This fallacy is a cornerstone doctrine of The Church of Jesus Christ of Latter-day Saints (Mormonism), founded by Joseph Smith in 1830. Smith claimed that this priesthood, along with the Aaronic, was "restored" to him and Oliver Cowdery by Peter, James, and John in 1829. This doctrine is the foundation of all authority within the LDS church. This error originates from a fundamental misreading of Hebrews 7, introduced by Smith to create a new, divine authority for his "restored" church.

Verses of Apparent Support: Genesis 14:18

Verses of Correction: Hebrews 5:10; Hebrews 6:20; Hebrews 7:3; Hebrews 7:11; Hebrews 7:15-17; Hebrews 7:23-28

Logical Fallacy Analysis: The primary logical fallacy is the **Fallacy of Division**. This fallacy occurs when one assumes that what is true of the whole must be true of its parts, or in this case, that the *attributes* of an order can be distributed among its members. The KJV presents the "order of Melchisedec" as a unique, eternal, and singular priesthood *held by Christ*. The opposing claim takes this "order" and *divides* it, attempting to distribute its authority among thousands of mortal men. They are taking the name of an eternal office and applying it to temporal human beings, which is a fundamental category error. It is like saying that because a man is a citizen of the "United States of America," he can therefore personally claim the title and authority of "President of the United States of America."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **lust for and necessity of a visible, human authority structure**. The entire premise of a "restored" priesthood is built on the belief that God's authority *must* be visibly and hierarchically embodied in men. The KJV's doctrine in Hebrews is radically anti-hierarchical: our *one* High Priest is invisible, in heaven, and we *all* have direct access to Him (Hebrews 10:19-22). The "restored priesthood" philosophy rejects this direct access and re-inserts a human priestly class between the believer and God, which is the very definition of old covenant religion.

Question 84. Hebrews 7:23 mentions that the Levitical order had many priests. What was the reason for this?

Answer 84. Topical Bible Study Correction (KJV): The King James Version provides a simple, practical, and devastatingly important reason for why the Levitical order had "many priests." Hebrews 7:23 states it plainly: "...because they were not suffered to continue **by reason of death.**" The Levitical priesthood was a system defined by mortality. It was a transferable, inheritable office precisely because its holders were mortal men who would die. When a priest died, his office became vacant, and it *had* to be passed on to his son or another qualified Levite to continue the work of the temple. This created a long, unbroken chain of *many* successive priests. This very fact—their plurality and transferability—is presented by the author of Hebrews as the central *weakness* and *imperfection* of the old system. It was a temporary priesthood held by dying men, and this specific point is used as the setup to contrast it with the perfection and permanence of Christ's priesthood.

Scripture References: Hebrews 7:23; Hebrews 7:8; Exodus 29:9; Numbers 3:10; Numbers 18:7; Nehemiah 13:29-30

Anticipated Rebuttals: A common **rebuttal** is that this was only true of the *Levitical* priesthood, but the *Melchizedek* priesthood is different and can be held by many men who are *not* subject to this rule of death. This argument completely fails because the very men who claim to hold the "restored Melchizedek priesthood" today are *also* mortal men who are "not suffered to continue by reason of death." Therefore, they fall into the *exact same category of weakness* as the Levitical priests. If the Melchizedek priesthood is "restored" to thousands of mortal men who will die, it is no different than the old system. It becomes a priesthood of "many priests," which is the very thing Hebrews 7 argues *against*. The logic is inescapable: a priesthood held by mortal men (who die) is, by definition, the weak and imperfect model that Christ came to replace with His own *singular, immortal* priesthood.

Churches Teaching Fallacies: This concept of a transferable priesthood held by mortal men is the foundational error of both Roman Catholicism (founded c. 325 AD) and The Church of Jesus Christ of Latter-day Saints (Mormonism, 1830). Both systems are built on a "restored" or "successive" priesthood (Apostolic Succession in Catholicism, Priesthood Restoration in Mormonism) that is passed from mortal man to mortal man. This concept was originally solidified in Christian thought by figures like Cyprian of Carthage (c. 250 AD) who argued for the exclusive authority of bishops as successors to the apostles, re-establishing a human priestly class that the book of Hebrews was written to abolish.

Verses of Apparent Support: Exodus 40:15; Numbers 25:13

Verses of Correction: Hebrews 7:23; Hebrews 7:24; Hebrews 7:28; Hebrews 7:8

Logical Fallacy Analysis: The logical error in ignoring this verse is the **Fallacy of the Undistributed Middle**, which here manifests as a **False Analogy**. The opposing claim creates a false analogy between Christ's priesthood and the Levitical one. The argument is: "The Levitical priesthood was held by many men. The Melchizedek priesthood is a priesthood. Therefore, the

Melchizedek priesthood can also be held by many men." This is a flawed syllogism. The author of Hebrews *explicitly* uses the "many priests" aspect as the point of *disanalogy*—the key *difference* that makes Christ's priesthood superior. The KJV's argument is: The old priesthood was weak *because* it had many mortal priests. Christ's priesthood is perfect *because* it has one immortal priest. To ignore this is to invert the entire argument of the chapter.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Idol of the Institution**. The focus is on the *office* rather than the *person*. The belief is that the "priesthood" is a quantum of authority, a "thing" that can be passed around like a baton in a relay race. The KJV's argument is that the priesthood is not a "thing"; it is *inseparable from the person of Christ*. He doesn't just *hold* the priesthood; He *is* the priesthood. His priesthood is perfect because *He* is perfect. The philosophical error is to abstract the "priesthood" as an institution and then try to "restore" that institution, when the KJV teaches that the institution is permanently and exclusively embodied in the immortal person of Jesus Christ.

Question 85. In contrast, what does Hebrews 7:24 say about Christ's priesthood, and why does He have it?

Answer 85. Topical Bible Study Correction (KJV): Hebrews 7:24 provides the magnificent and definitive contrast to the weakness of the "many priests" who died. It states, "But this man, **because he continueth ever**, hath an **unchangeable priesthood**." This is the central thesis of the entire chapter and the foundation of the KJV's doctrine of priesthood. Christ's priesthood is not like the old one. It is "unchangeable," and the verse gives the precise reason why: "because he continueth ever." His priesthood is perfect, permanent, and exclusive *because He is immortal*. He will never die, so His office will never become vacant. There is no need for a successor, no need for a "restoration," and no need for a transfer of power. His eternal life is the divine qualification that makes His priesthood non-transferable and eternal. He holds this office exclusively and "for ever" (Hebrews 6:20), and it is this permanence that guarantees our salvation.

Scripture References: Hebrews 7:24; Hebrews 7:15-17; Hebrews 7:25, 28; Hebrews 6:20; Romans 6:9-10; Revelation 1:18

Anticipated Rebuttals: The **rebuttal** is an attempt to redefine the word "unchangeable." It is argued that "unchangeable" (Greek: *aparabatos*) simply means "permanent" or "enduring," but not necessarily "non-transferable." This is a weak lexicographical argument that completely ignores the *immediate context*. The KJV *defines* what "unchangeable" means in the very same passage. Why is it unchangeable? Verse 23 gives the negative reason: the old priests died, so their priesthood was changeable. Verse 24 gives the positive reason: Christ "continueth ever" (He doesn't die), *therefore* His priesthood is unchangeable. The context is entirely about *transfer due to death*. The KJV's argument is that Christ's priesthood is "non-transferable" precisely because He is immortal and will never vacate the office. To argue that it *is* transferable to other mortal men is to ignore the plain logic of the text itself.

Churches Teaching Fallacies: This is the central error of The Church of Jesus Christ of Latter-day Saints (Mormonism). Their entire claim to authority rests on the idea that this "unchangeable priesthood" was, in fact, "changed" or transferred from Christ to Peter, lost, and then "changed" or

transferred again to Joseph Smith. This directly contradicts the KJV's statement. This error is also shared by Roman Catholicism, which claims its "unchangeable" authority (Apostolic Succession) is passed down through a line of mortal men (Popes and bishops), committing the same error of making a "transferable" priesthood out of one that Hebrews 7 argues is "non-transferable" *because* it is held by mortal men.

Verses of Apparent Support: None. This verse is a definitive statement of correction.

Verses of Correction: Hebrews 7:24; Hebrews 7:16-17; Hebrews 7:23; Hebrews 7:28

Logical Fallacy Analysis: The logical fallacy in claiming this priesthood is transferable is a blatant **Contradiction**. It is an argument that is logically impossible, equivalent to saying "this is an immovable object that can be moved." The KJV's logic is: X (immortality) is the reason for Y (a non-transferable priesthood). The opposing argument states: "We have Z (mortal men) who also have Y (a non-transferable priesthood)." This is a logical impossibility. If the priests are mortal (Z), they *cannot* have a non-transferable priesthood (Y), because the text *defines* Y as being the direct result of immortality (X). It is a simple, direct, and fatal contradiction of the text's own "if-then" statement.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **authority must be tangible and earthly**. This is a carnal, materialistic worldview that cannot comprehend a spiritual reality. The idea of a Priest who is *in heaven* and an authority that is *invisible* is insufficient for this philosophy. It demands a man on earth we can see, a "prophet" we can hear, and an "elder" whose hand we can shake. It is the same error Israel made when they rejected the invisible God and demanded a visible, golden calf. The KJV's doctrine points us upward, to our *one* Priest in heaven. This false doctrine pulls our focus back downward, to a system of visible, mortal men.

Question 86. The file highlights the word "unchangeable" in Hebrews 7:24. What does an "unchangeable" or "non-transferable" priesthood imply?

Answer 86. Topical Bible Study Correction (KJV): An "unchangeable" priesthood, as defined by the context of Hebrews 7, explicitly implies that it is **non-transferable**. The Greek word used here, *aparabatos*, means "not passing on," or "non-transferable." The KJV's own logic makes this clear, without even needing a Greek dictionary. The entire passage (Hebrews 7:23-24) sets up a direct contrast: the Levitical priesthood was "changeable" and "transferable" (it had *many* priests) for the stated reason that its priests *died*. In absolute contrast, Christ's priesthood is "unchangeable" (it has *one* priest) for the stated reason that He "continueth ever" (He *doesn't* die). Therefore, the clear implication is that Christ's priesthood cannot be passed on, delegated, "restored" to, or held by any other person. It is His exclusive, permanent, and personal office. He has no successors because He has no end. This "non-transferable" status is the very thing that makes His priesthood "a better testament" (Hebrews 7:22) and guarantees His power to save.

Scripture References: Hebrews 7:24; Hebrews 7:23; Hebrews 7:16-17; Hebrews 7:28

Anticipated Rebuttals: The primary **rebuttal** is to claim that "unchangeable" means the *nature* of the priesthood doesn't change, but it can still be *delegated* or *shared* by others. This is a semantic game that avoids the context. The entire problem with the old priesthood was not that its *nature* changed; it was that its *holders* changed due to death. The KJV's solution is not a priesthood with an "unchangeable nature" held by many dying men; that's just a repeat of the old problem. The KJV's solution is a priesthood that is unchangeable *because it is held by one non-dying man*. The argument is about the *holder*, not just the *office*. The claim that mortal men can "share" or "hold" this same priesthood is a direct contradiction of the KJV's solution to the problem of death.

Churches Teaching Fallacies: This fallacy is the absolute bedrock of authority for The Church of Jesus Christ of Latter-day Saints (Mormonism). Without the claim that the "unchangeable" priesthood of Melchizedek was "transferred" to Joseph Smith, their entire religious structure, all temple ordinances, and all claims to being the "one true church" collapse. It is also the core error of Roman Catholicism's "Apostolic Succession," which claims an "unchangeable" authority is "transferred" from mortal Pope to mortal Pope, thereby repeating the very weakness of the Levitical system that Christ came to abolish.

Verses of Apparent Support: None.

Verses of Correction: Hebrews 7:24; Hebrews 7:23

Logical Fallacy Analysis: The logical fallacy is **Equivocation**. The opponent is equivocating on the word "unchangeable." The KJV uses "unchangeable" in the specific context of *not being transferred due to death*. The opponent redefines "unchangeable" to mean "its rules or nature don't change," while completely ignoring the context. This allows them to perform a "bait and switch." They agree the priesthood is "unchangeable" (using the KJV's word) but they apply their *own* definition (transferable, but its rules are fixed) in place of the KJV's *contextual* definition (non-transferable, because its holder is immortal). This is a deceptive use of shared terminology to conceal a contradictory doctrine.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Sacerdotalism**. Sacerdotalism is the belief that grace, salvation, and divine authority are mediated through a special, exclusive class of human priests or elders. This philosophy is inherently hierarchical. It rejects the KJV's radical "priesthood of all believers" (1 Peter 2:9) and our direct, personal access to the *one* High Priest in heaven (Hebrews 10:19-22). The claim of a "restored" priesthood is a return to this old-world, pre-reformation philosophy, re-inserting a human hierarchy that Christ's "non-transferable" priesthood was meant to eliminate forever.

Question 87. Can a priesthood that is "unchangeable" (Gr. *aparabatos*, non-transferable) be "restored" and given to thousands of other men?

Answer 87. Topical Bible Study Correction (KJV): No. It is a logical, theological, and linguistic impossibility. To say that a "non-transferable" priesthood can be "transferred" or "restored" is a self-refuting statement. It is a perfect contradiction in terms, like saying one can create a "square circle" or "boiling ice." The entire argument of Hebrews 7 is that Christ's priesthood is superior

because it is exclusive to Him and permanent in Him, unlike the old priesthood which was plural and transferable. The KJV states He has this priesthood "because he continueth ever" (Hebrews 7:24). Mortal men *do not* continue ever; they die. Therefore, they are, by definition, disqualified from holding this "unchangeable" priesthood. To claim that this non-transferable office was "restored" and given to thousands of mortal men is to *destroy* the very meaning of the word and to *invert* the entire argument of the KJV. It is to take the priesthood that replaced the "many priests" model and turn it back *into* a "many priests" model, which is the very weakness it was designed to solve.

Scripture References: Hebrews 7:24; Hebrews 7:23; Hebrews 7:16-17; Hebrews 7:28

Anticipated Rebuttals: The only possible **rebuttal** is to abandon the KJV and the context entirely and claim that the word "unchangeable" (*aparabatos*) has been mistranslated or misunderstood. This is an **Appeal to Esoteric Knowledge**, claiming that only the "restored" prophet or a modern scholar has the secret knowledge to understand what this word *really* means, and that 2,000 years of plain reading are wrong. This is a desperate attempt to avoid the plain, logical contradiction. The context of Hebrews 7:23-24 is so clear that it requires no Greek lexicon; the KJV defines its own terms. The old priesthood was "changeable" *because* of death; the new one is "unchangeable" *because* of immortality. The argument is self-contained, and the conclusion is unavoidable.

Churches Teaching Fallacies: This fatal contradiction is the central pillar of authority for The Church of Jesus Christ of Latter-day Saints (Mormonism). Their claim that Joseph Smith "restored" the "unchangeable" priesthood of Melchizedek is the logical impossibility upon which their entire system of temples, ordinances, and authority is built. It is also the central error of Roman Catholicism and Eastern Orthodoxy, which claim to "transfer" an "unchangeable" apostolic authority from one mortal man to another.

Verses of Apparent Support: None.

Verses of Correction: Hebrews 7:24; Hebrews 7:23

Logical Fallacy Analysis: This is a **Self-Contradiction**, also known as the **Law of Non-Contradiction**. A statement cannot be both A and Not-A at the same time and in the same sense. A priesthood cannot be both "non-transferable" (A) and "transferred" (Not-A). This is not a matter of interpretation; it is a fundamental law of logic. To hold this belief requires a "doublethink" where one accepts two mutually exclusive ideas as simultaneously true. It is like an accountant saying "2+2=4, and we also teach that 2+2=5." It is a catastrophic failure of basic reason that signals the entire system built upon it is false.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is that **revelation can be arbitrary and contradictory**. This philosophy holds that if a "new prophet" declares a contradiction to be true (e.g., "the non-transferable priesthood is now transferred"), his authority *overrides* logic and prior revelation. This is a rejection of God as a God of reason and order (1 Corinthians 14:33). It creates a "god" who is capricious and illogical, whose "new" word can invalidate his "old" word. The KJV, by contrast,

presents a God who "changeth not" (Malachi 3:6) and whose Word is a perfect, non-contradictory whole.

Question 88. According to Hebrews 7:25, what is Christ able to do "to the uttermost" because He "ever liveth" as our High Priest?

Answer 88. Topical Bible Study Correction (KJV): Because Christ "ever liveth" to hold His "unchangeable priesthood," He is therefore able "to **save them to the uttermost** that come unto God by him, seeing he ever liveth to make intercession for them." This verse is the glorious conclusion of the argument. Christ's permanent, non-transferable, and immortal priesthood is not just a theological fact; it is the very *engine* of our eternal security. His ability to save us "to the uttermost"—meaning completely, perfectly, and forever—is directly linked to His "ever liveth" status. We do not need a mortal, earthly priest, elder, or prophet to mediate for us. We do not need additional proxy ordinances or human interventions to "finish" the work. Our salvation is absolutely secure because our *one* High Priest is permanent, immortal, and *always* on the job, making intercession for us at the right hand of God. His singular, sufficient work saves us completely.

Scripture References: Hebrews 7:25; Hebrews 7:24; Romans 8:34; 1 John 2:1-2; Hebrews 9:24; Hebrews 10:12-14

Anticipated Rebuttals: A common **rebuttal** is that Christ saves "to the uttermost," but this salvation is *conditional* upon our performance of ordinances administered by the "restored" earthly priesthood. This **rebuttal** severs the logic of the verse. The KJV says He is able to save us *because* HE "ever liveth." The **rebuttal** changes this to: "He is able to save us *if* WE do the works prescribed by the mortal priests." This "moving the goalposts" fallacy shifts the basis of salvation from Christ's permanent priestly *work* to our own temporary human *works*. It takes a promise of total security based on *His* life and turns it into a system of total anxiety based on *our* performance.

Churches Teaching Fallacies: This error of adding human works (administered by a human priesthood) as a condition for Christ's "uttermost" salvation is the core message of both Roman Catholicism (requiring sacraments, penance, and mass) and The Church of Jesus Christ of Latter-day Saints (requiring temple endowments, celestial marriage, and other ordinances). Both systems deny that Christ's work *alone* is sufficient to save "to the uttermost," and both re-insert a human priesthood as a necessary mediator of saving grace, a concept that Hebrews 7 was written to destroy.

Verses of Apparent Support: James 2:24

Verses of Correction: Hebrews 7:25; Romans 8:34; Ephesians 2:8-9; Titus 3:5; Hebrews 10:14

Logical Fallacy Analysis: This is a **Fallacy of False Cause** (specifically, *Non Causa Pro Causa*). The KJV states the cause of "uttermost" salvation is Christ's "ever living" intercession (Cause A leads to Effect B). The **rebuttal** argument wrongly inserts a new, **false cause**: "our works and ordinances" (Cause C) are what lead to "uttermost" salvation (Effect B). This new argument (C leads to B) directly contradicts the KJV's stated argument (A leads to B). It robs Christ of His glory

as the *cause* of salvation and reassigns that glory to human performance, making our works the *true* cause of our final "exaltation."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is a **deep-seated mistrust of grace**. The philosophy of works-righteousness cannot mentally or morally accept that salvation could be a free gift, given "to the uttermost" based *only* on the work of another. It feels "too easy" or "unjust." This philosophy demands that man must "do his part" and "earn his keep" to be worthy of exaltation. It is the philosophy of self-righteousness, which rejects the "free gift" (Romans 5:15) and "rest" (Matthew 11:28) offered by Christ, preferring instead the heavy burden of law and works.

Question 89. What does 1 Peter 2:5, 9 describe as the "priesthood" for all born-again believers?

Answer 89. Topical Bible Study Correction (KJV): The KJV teaches that there *is* a priesthood for all believers, but it is a **universal priesthood of all saints**, not an exclusive, hierarchical priesthood for specific men. 1 Peter 2:5 states that all believers, "as lively stones," are "built up a spiritual house, an **holy priesthood**." 1 Peter 2:9 defines this "priesthood" even more clearly, calling all believers "a chosen generation, a **royal priesthood**." This priesthood is not after the order of Melchizedek and does not involve mediating saving ordinances. Instead, the KJV defines its function: "to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5) and "that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9). This is a priesthood of *worship* (spiritual sacrifices) and *witness* (shewing forth praises), given equally to *all* born-again men and women. This doctrine is the radical fulfillment of the new covenant, eliminating the need for any special, earthly priestly class.

Scripture References: 1 Peter 2:5, 9; Revelation 1:6; Revelation 5:10; Revelation 20:6; Romans 12:1; Hebrews 13:15

Anticipated Rebuttals: The **rebuttal** is that this "royal priesthood" is just a *general* status, while the "Melchizedek priesthood" is a *specific, higher* priesthood of authority given only to worthy males to perform ordinances. This creates a "two-tiered" system that is utterly foreign to the KJV. The KJV never makes this distinction. In fact, the KJV argues the *opposite*: the *one* Melchizedek High Priest (Christ) has *eliminated* the need for an earthly priestly order, and in His place, He has made *all* of us a *royal* priesthood. The "royal priesthood" is not a lesser office; it is the *fulfillment* of our new covenant role *because* we have direct access to our one High Priest. This argument is an **Appeal to Complexity**, inventing unbiblical categories to prop up a human hierarchy.

Churches Teaching Fallacies: This fallacy of creating a "higher," exclusive priesthood of authority is the central error of Roman Catholicism (with its "Holy Orders" for bishops, priests, and deacons), Eastern Orthodoxy, and The Church of Jesus Christ of Latter-day Saints (with its "Aaronic" and "Melchizedek" priesthoods). All three systems reject the KJV's simple, universal "royal priesthood" in favor of a complex, multi-level hierarchy of men who claim exclusive authority to mediate grace and perform ordinances—a system that 1 Peter 2 and Hebrews 7 directly abolish.

Verses of Apparent Support: 1 Timothy 3:1-2; Titus 1:5-7

Verses of Correction: 1 Peter 2:5, 9; Revelation 1:6; Matthew 23:8-10; Hebrews 10:19-22

Logical Fallacy Analysis: The logical fallacy is **Special Pleading**. The opponent claims that all believers are a "royal priesthood," but that *some* believers are "more priestly" than others by holding a "special" Melchizedek priesthood of authority. This is a classic case of special pleading, where one group is arbitrarily exempted from the universal rule. The KJV's rule is that *all* believers are the priesthood. The special plea is, "Yes, but our elders are an exception and get a *different* priesthood." This exception is not found in the text and is created solely to justify a pre-existing power structure. It contradicts Christ's command in Matthew 23:8, "all ye are brethren."

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Elitism and Hierarchy**. This philosophy is endemic to human nature; it is the desire to create ranks, titles, and levels of authority. It is the spirit of "who shall be greatest" (Mark 9:34). This philosophy is fundamentally at odds with the KJV's "servant leadership" model, where authority is expressed in humility and the greatest "leader" is the "servant of all." The claim of a "higher priesthood" is a carnal appeal to title, rank, and power, which is the very thing Christ condemned in the Pharisees.

Question 90. How does this "royal priesthood" of all believers (1 Peter 2:9) differ from the claim of an exclusive, restored Melchizedek priesthood for specific men?

Answer 90. Topical Bible Study Correction (KJV): The difference is total and irreconcilable. They are two mutually exclusive systems. The KJV's "royal priesthood" (1 Peter 2:9) is **universal, inclusive, and spiritual**. It is given to *all* believers (men and women) at the moment of spiritual birth, and its function is *worship* and *witness* ("offer up spiritual sacrifices," "shew forth praises"). It gives every believer direct and equal access to God through our *one* High Priest, Jesus Christ. The claimed "restored Melchizedek priesthood" is **exclusive, hierarchical, and sacerdotal** (ordinance-based). It is given only to "worthy" males through a "restored" line of authority, and its function is to *perform saving ordinances* (like proxy baptism and temple endowments), acting as *necessary human mediators* of grace. The KJV's "royal priesthood" *liberates* the believer from any need for an earthly priestly class. The "restored" priesthood *re-enslaves* the believer to a new, earthly priestly class. One is the essence of New Covenant freedom; the other is a return to Old Covenant bondage.

Scripture References: 1 Peter 2:5, 9; Hebrews 10:19-22; Matthew 23:8-10; Galatians 5:1; Revelation 1:6

Anticipated Rebuttals: The **rebuttal** is that the "restored" Melchizedek priesthood is what *enables* or "activates" the "royal priesthood." The argument is that one must *first* receive the authority from the male priesthood in order to *then* become part of the "royal priesthood." This is a clever but insidious argument that makes the "free gift" of our royal status (Revelation 1:6, "hath made us kings and priests") *conditional* upon obedience to a human hierarchy. The KJV states Christ "hath made us" priests; our status comes *directly from Him* by faith. The **rebuttal** says a

man must make us a priest; our status comes *indirectly* through their organization. This violates the KJV's model of direct access.

Churches Teaching Fallacies: This error is the defining feature of The Church of Jesus Christ of Latter-day Saints (Mormonism). It is also the functional error of Roman Catholicism, which teaches that a layperson's "common priesthood" is distinct from and subordinate to the "ministerial priesthood" of "Holy Orders," which alone can perform the sacraments that dispense grace. Both systems invent a two-tiered priesthood to maintain the power of a human hierarchy.

Verses of Apparent Support: None.

Verses of Correction: 1 Peter 2:9; Matthew 23:8-10; Hebrews 7:24-25; Hebrews 10:19-22

Logical Fallacy Analysis: The logical fallacy is **Moving the Goalposts** combined with a **False Dilemma**. The KJV sets the goalpost: all believers are a "royal priesthood" (1 Peter 2:9). The opponent "moves the goalpost" by inventing a "higher" priesthood of Melchizedek that is necessary for "exaltation." This also creates a **False Dilemma**: "You can either have the *general* royal priesthood, or you can have the *saving* Melchizedek priesthood." The KJV never presents this choice. It teaches that the *one* Melchizedek High Priest (Christ) makes *all* of us a "royal priesthood" with full access to God. The opponent has invented a false, higher prize to justify their own authority.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Authoritarianism**. This philosophy holds that truth and authority are not accessible to the common person but must be dispensed from the top down by a special, elite, and exclusive organization. This is the operating principle of all cults and totalizing systems. It fundamentally *mistrusts* the individual. The KJV's "royal priesthood" is the opposite: it is a philosophy of *liberty* and *individual empowerment*, trusting that *every* believer, indwelt by the Holy Spirit, has direct access to the Word and to the Father.

Question 91. How does the claim for any man to be a "High Priest after the order of Melchizedek" directly contradict the KJV's argument in Hebrews 7 that this role is held exclusively and permanently by Christ alone?

Answer 91. Topical Bible Study Correction (KJV): The contradiction is absolute and direct. The claim for any mortal man to be a "High Priest after the order of Melchizedek" is a *usurpation* of Christ's unique and exclusive title. The KJV's entire argument in Hebrews 7 is that Jesus Christ is the **one and only** "High Priest after the order of Melchisedec" (Hebrews 6:20) and that His priesthood is "unchangeable" or **non-transferable** (Hebrews 7:24) precisely *because* He is immortal. The KJV's logic is: The old system had *many* mortal high priests, but the new system has *one* immortal High Priest. To claim that thousands of mortal men ("Elders" or "High Priests" in Mormonism) can also be ordained as "High Priests" in that *same* order is to shatter the KJV's argument. It is a "category error" that takes an office the KJV defines as *singular, divine, and eternal* in Christ, and makes it *plural, human, and mortal* on earth. It is a profound contradiction of the KJV's core Christology and its doctrine of Christ's singular, all-sufficient mediation.

Scripture References: Hebrews 7:23-28; Hebrews 6:20; Hebrews 5:10; Hebrews 8:1-2; 1 Timothy 2:5

Anticipated Rebuttals: The **rebuttal** is to claim that Christ is the *Great* High Priest, but these other men are just *regular* "High Priests" in His same order. This is a semantic trick, a **Fallacy of Distinction without a Difference**. The KJV *never* makes this distinction. It never refers to a "lesser" high priest or a "plurality" of high priests in the Melchizedek order. It *only* ever uses the title "High Priest after the order of Melchisedec" for *Jesus Christ alone*. To invent a "junior" version of this title is to add to scripture and to dilute Christ's unique glory. The KJV's point is that the "many priests" system is *over*. Christ is the *one* High Priest, and all other believers are a *royal priesthood* of brethren, with no one above another.

Churches Teaching Fallacies: This specific claim of ordaining mortal men as "High Priests" in the Melchizedek order is a unique and defining doctrine of The Church of Jesus Christ of Latter-day Saints (Mormonism). It is the basis for their temple leadership and highest "priesthood" office. This claim is a direct contradiction of the KJV, taking a title that belongs only to the Son of God and applying it to men in their organization.

Verses of Apparent Support: None.

Verses of Correction: Hebrews 7:24; Hebrews 7:26; Hebrews 8:1; Hebrews 6:20; 1 Timothy 2:5

Logical Fallacy Analysis: The logical fallacy is **Usurpation of a Unique Title**. This is a specific form of the **Category Error**. The KJV places the title "High Priest after the order of Melchisedec" in a unique, singular category belonging *only* to Christ. The opponent commits a fallacy by *usurping* this unique title and applying it to a different category: "mortal men." It is logically no different than a group of American citizens declaring, "We are all 'Presidents of the United States' in the order of George Washington." It is a meaningless and false application of a unique and singular title.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Imitation**. This philosophy believes that "restoration" means creating an *earthly imitation* of a heavenly reality. Because there is a High Priest in heaven, this philosophy demands there must be "high priests" on earth. Because there is an "order of Melchizedek" in heaven, there must be an "order of Melchizedek" on earth. This is a carnal, literalistic misapplication. The KJV teaches that Christ *fulfilled* the earthly priesthood, *abolished* it, and *replaced* it with His *heavenly* priesthood, to which all believers have direct access. We don't need an earthly imitation of Christ; we have Christ Himself.

The Final Verdict: Assurance vs. Anxiety

Question 92. Contrasting two gospels—one of works, law, and ordinances, and one of grace and faith—which system is more likely to produce anxiety about whether one has "done enough"?

Answer 92. Topical Bible Study Correction (KJV): A system of salvation based on **works, law, and ordinances** is architecturally designed to produce anxiety. It cannot, by its very nature, produce peace. This system places the ultimate burden of salvation, or "exaltation," on the imperfect and fluctuating performance of the follower. It presents a divine checklist of requirements—ordinances, commandments, temple work, lifelong obedience—and implies that eternal life is the *wage* paid for *completing* that checklist. This immediately creates a state of perpetual anxiety, summarized by the unanswerable question: "Have I done *enough*?" How can a mortal, sinful person ever know if they have been *good enough* to merit the approval of a perfect God? They can't. Such a system offers no rest, only the constant, nagging fear of falling short. This is the "heavy laden" burden (Matthew 11:28) that Christ came to lift. It is a yoke of bondage, a gospel of *doubt*.

Scripture References: Romans 4:4-5; Galatians 3:10; Galatians 5:1-4; Matthew 11:28; Romans 8:15; Ephesians 2:8-9; Titus 3:5

Anticipated Rebuttals: The **rebuttal** is that this system is not about "earning" salvation, but about "showing" faith or "qualifying" for exaltation. This is a **Fallacy of Equivocation**, using softer words like "qualify" to mean the exact same thing as "earn." Whether one must "earn" it or "qualify" for it, the burden of performance is still on the believer. The second **rebuttal** is that the "Holy Spirit will confirm" to the believer that they have done enough. This is a **Subjective Fallacy**. It shifts the basis of assurance from the *objective, finished work of Christ* on the cross to a *subjective, internal feeling* in the believer. But feelings are fickle. One day a person may "feel" worthy, and the next day, after sinning, they "feel" unworthy. This is not assurance; it is an emotional rollercoaster that still produces anxiety.

Churches Teaching Fallacies: This anxiety-producing gospel of works is the hallmark of all legalistic religions. It is the core doctrine of Roman Catholicism (salvation via faith plus sacraments and penance), The Church of Jesus Christ of Latter-day Saints (exaltation via faith plus temple ordinances and obedience), and Seventh-day Adventism (salvation via faith plus Sabbath-keeping and an "Investigative Judgment"). All three systems, introduced by their respective founders (the early papacy, Joseph Smith, and Ellen G. White), place the burden of final salvation on the believer's performance, thereby creating anxiety.

Verses of Apparent Support: James 2:24; Matthew 7:21; Revelation 22:14 (in some modern versions)

Verses of Correction: Romans 4:5; Romans 5:1; Ephesians 2:8-9; Galatians 2:16; Titus 3:5; Romans 8:1; 1 John 5:13

Logical Fallacy Analysis: The logical fallacy is the **Impossible Standard** (a form of the **Nirvana Fallacy**). This system holds up a standard of perfect, lifelong obedience to laws and ordinances as the requirement for "exaltation." This is an impossible standard for a fallen human being. The KJV states, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). By setting an impossible standard and then claiming it is the path to God, this system logically guarantees *failure* and, therefore, *anxiety*. It is a treadmill designed to run on forever without ever reaching a destination.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Meritocracy**. This is the belief that the universe is governed by a "cosmic scale" and that people must *deserve* what they get. This philosophy cannot comprehend grace—the idea of an *unmerited* gift. It is offensive to the pride of man, which wants to contribute to its own salvation and have something to "boast" about (Ephesians 2:9). This philosophy *must* have works, because without works, there is no merit. The KJV's Gospel of grace is a direct assault on this philosophy, declaring that we are saved *despite* our total lack of merit.

Question 93. Conversely, which system is designed to produce peace and assurance?

Answer 93. Topical Bible Study Correction (KJV): The KJV's Gospel of **grace through faith alone** is the only system specifically designed to produce genuine, lasting peace and assurance. This is because it removes the burden of performance from the believer and places it 100% on the **finished, sufficient, and perfect work of Jesus Christ**. Our assurance is not based on our *own* imperfect obedience, which changes daily. Our assurance is based on *Christ's* perfect obedience, which is finished and eternal, and which is "imputed" or credited to our account (Romans 4:5). Peace is the immediate and logical result of this transaction. Romans 5:1 states, "Therefore being justified by faith, **we have peace with God** through our Lord Jesus Christ." This peace is not a future "hope-so"; it is a present possession. Assurance is not arrogant; it is simply taking God at His Word. The KJV's Gospel is a gospel of *knowing* (1 John 5:13), a gospel of "no condemnation" (Romans 8:1), and a gospel of "rest" (Matthew 11:28).

Scripture References: Romans 5:1; 1 John 5:13; Romans 8:1; Romans 8:38-39; Ephesians 2:8-9; Titus 3:5; Hebrews 10:14; John 19:30

Anticipated Rebuttals: The common **rebuttal** is that this "faith alone" system produces *arrogance* and *lawlessness* (antinomianism). "If people think they are saved by faith alone, they will just go out and sin all they want." This argument misunderstands the nature of KJV faith. First, true, saving faith, as defined by the KJV, is a faith that *works* (James 2:17)—not to *earn* salvation, but as the *evidence* of it. A person truly born of God has a new nature and *desires* to please God (2 Corinthians 5:17). Second, this **rebuttal** is a **Strawman Fallacy**. It attacks a caricature of the doctrine, not the doctrine itself. The KJV's Gospel of grace does not lead to lawlessness; it is the very *power* that frees us from sin's dominion (Romans 6:14).

Churches Teaching Fallacies: This "peace-destroying" **rebuttal** is a common scare tactic used by all works-based systems. It is used by Roman Catholicism to condemn *Sola Fide* (Faith Alone), by Mormonism to argue for their system of "enduring to the end," and by Seventh-day Adventism to insist that grace does not abolish the law. This attack on assurance was a central argument used against Martin Luther (c. 1517) and the Protestant Reformation, which sought to *restore* the KJV's doctrine of peace and assurance through faith alone.

Verses of Apparent Support: James 2:17, 24; Romans 6:1-2

Verses of Correction: Romans 5:1; 1 John 5:13; Romans 8:1; Romans 6:14; Romans 4:5; Ephesians 2:8-9

Logical Fallacy Analysis: The logical fallacy of the **rebuttal** is a **False Dilemma**. The opponent presents two false choices: "Either you have a system of *works* (which produces anxiety) or you have a system of *faith alone* (which produces lawlessness)." This is a false choice. The KJV presents the true, third option: a system of *faith alone* that *produces* good works as its natural *fruit*. The works are the *result* of salvation, not the *cause* of it. This harmonizes both faith and works, obedience and assurance, without creating the anxiety of the first option or the lawlessness of the second.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Legalism**. Legalism is a mindset that can only understand human motivation in terms of *law*—a system of rewards and punishments. The legalist cannot comprehend *grace-based motivation*. The legalist asks, "If you remove the *threat* of losing your salvation, why would anyone obey God?" The KJV answers: "Because we *love* him, because he first loved us" (1 John 4:19). The KJV's Gospel changes the believer's *motivation* from *fear* to *love* and *gratitude*. The legalistic philosophy is blind to this higher, more powerful motivation.

Question 94. According to Romans 5:1, "Therefore being justified by faith," what do "we have with God"?

Answer 94. Topical Bible Study Correction (KJV): What "we have" is the immediate, profound, and legally-secured result of our justification: "**we have peace with God** through our Lord Jesus Christ." This is one of the most powerful statements in the KJV. This "peace" is not a subjective, emotional feeling of calm, although that may be a byproduct. This is a *legal status*. It is the declaration of an armistice, the end of all hostility. The war between the holy God and the sinful person is *over*. This peace is not something we "work toward"; it is something "we have" as a present possession, given to us at the very moment we are "justified by faith." This peace is not based on our performance; it is based on Christ's "blood" (Colossians 1:20). This verse completely dismantles any system of works-anxiety, as it declares peace is the *starting point* of the Christian life, not the *prize* at the end of it.

Scripture References: Romans 5:1; Colossians 1:20; Ephesians 2:14-17; Romans 8:1; John 14:27

Anticipated Rebuttals: The **rebuttal** is to claim that this "peace" is only *initial* peace, but "final" peace (or exaltation) is not secured until we have "endured to the end" through a life of works. This is a **Fallacy of Equivocation** on the word "peace." It creates two unbiblical categories ("initial peace" and "final peace") to undermine the assurance of the text. The KJV's promise is not for *temporary* peace; it is for peace with *God*, which is an eternal and unbreakable relationship. This **rebuttal** is an attempt to take a "free gift" and turn it back into a "loan" that we must pay off with our works. The KJV's promise is that the justification that *gives* us this peace is permanent, based on a finished work (Hebrews 10:14).

Churches Teaching Fallacies: This error of "conditional peace" is taught by all performance-based religions. The Church of Jesus Christ of Latter-day Saints (Mormonism) teaches that while one may have "peace" now, their final "exaltation" is entirely dependent on their performance of temple covenants. Roman Catholicism teaches the same, that justification can be *lost* through

mortal sin, and thus the "peace" is fragile and must be constantly "re-earned" through the sacrament of penance. This error was first systematically introduced by Pelagius (c. 410 AD), who taught that man's works were the basis of his righteousness, a teaching later adopted in modified form by the Catholic church.

Verses of Apparent Support: Matthew 10:22 ("he that endureth to the end shall be saved")

Verses of Correction: Romans 5:1; Romans 8:1; Romans 8:38-39; 1 John 5:13; Ephesians 2:8-9

Logical Fallacy Analysis: The logical fallacy in the **rebuttal** is **Moving the Goalposts**. The KJV sets the goalpost for peace: "justified by faith" (Romans 5:1). The opponent agrees but then *moves the goalpost* for "final peace" to "a lifetime of works." This makes the original promise of Romans 5:1 functionally meaningless. What good is "peace with God" if it can be lost at any moment by our failure? The KJV's promise is not for a *fragile* peace but a *secure* peace, based not on our "holding on" to God, but on *His* "holding on" to us (John 10:28-29).

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Conditional Love**. This is the human-based belief that all relationships are transactional. "I will love you *if* you perform for me." "I will be at peace with you *as long as* you obey me." This is how flawed human relationships work. This philosophy is then projected onto God. The KJV's Gospel is a direct contradiction of this: it is based on *unconditional* love (agape) and *unconditional* grace. God does not say, "I love you *if*..." He says, "God commendeth his love toward us, in that, while we were *yet sinners*, Christ died for us" (Romans 5:8).

Question 95. What does Romans 8:1 declare for "them which are in Christ Jesus"?

Answer 95. Topical Bible Study Correction (KJV): This verse is the great declaration of freedom and assurance for every true believer. It states, "There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." This is an absolute, present-tense, legal verdict. For the person who is "in Christ Jesus" by faith, the divine judgment has *already* been rendered in their favor: "Not Guilty." All condemnation for all sin—past, present, and future—has been removed from the believer and was placed upon Christ at the cross. The phrase "no condemnation" is the very antidote to the anxiety of a works-based religion. It is not a "lesser" condemnation or a "postponed" condemnation; it is "**no**" condemnation. This is the secure legal status that gives the believer profound security and peace, knowing their standing before God is based *only* on their position "in Christ."

Scripture References: Romans 8:1; Romans 8:33-34; Romans 5:1; John 5:24; John 3:18; Colossians 1:14

Anticipated Rebuttals: The **rebuttal** immediately fastens on the last clause: "...who walk not after the flesh, but after the Spirit." This, they claim, makes the "no condemnation" *conditional* on our *performance* of walking after the Spirit. This is a critical error of interpretation. This clause is not a *condition for* "no condemnation"; it is the *description of* the person who *has* "no condemnation." A person who is truly "in Christ Jesus" *is* a new creature (2 Corinthians 5:17) and

will walk after the Spirit, however imperfectly. This clause *describes the evidence* of salvation, it does not *prescribe the condition* for it. The KJV's argument is that our *position* ("in Christ") is the *cause* of our "no condemnation," and our *walk* ("after the Spirit") is the *result* and *evidence* of that new position.

Churches Teaching Fallacies: This "conditional" interpretation of Romans 8:1 is the primary tool used by works-based systems to re-introduce anxiety. It is used by Mormonism, Seventh-day Adventism, and some forms of Arminianism (e.g., Wesleyanism, c. 1730s) to teach that a believer can "lose" their "no condemnation" status by failing to "walk after the Spirit" perfectly. This turns a promise of assurance into a new law of works, inverting the entire meaning of the chapter, which is about God's sovereign, unbreakable grace.

Verses of Apparent Support: Romans 8:1 (the last clause); Romans 8:13

Verses of Correction: Romans 8:1 (the first clause); Romans 8:33-34; Romans 8:38-39; John 5:24

Logical Fallacy Analysis: The logical fallacy of the **rebuttal** is **Confusing Cause and Effect** (a form of *Post Hoc Ergo Propter Hoc*). The KJV states that being "in Christ" (Cause A) leads to "no condemnation" (Effect B) and also leads to a "walk after the Spirit" (Effect C). The **rebuttal** confuses this by claiming that the "walk after the Spirit" (Effect C) is actually the *cause* of "no condemnation" (Effect B). This inverts the entire gospel. It makes our *walk* the cause of our salvation, rather than our *salvation* being the cause of our new walk.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Synergism**. Synergism is the belief that salvation is a *cooperative effort* between God and man. God does His part (provides Christ), and we must do our part (walk perfectly, perform works). This philosophy is appealing because it "sounds fair," but it is not the KJV's Gospel. The KJV's Gospel is **Monergism**: salvation is 100% the work of God, from start to finish. Our "no condemnation" is not based on a *cooperation* with God; it is based on a *gift* from God, received by faith alone.

Question 96. How does the promise of "no condemnation" (Romans 8:1) provide assurance to the believer?

Answer 96. Topical Bible Study Correction (KJV): The promise of "no condemnation" provides absolute, unshakable assurance because it **moves the believer's legal standing** from a basis of *performance* to a basis of *position*. Our assurance in a works-based system is based on "How am I doing?" which is a standard that changes every day. Our assurance in the KJV's Gospel is based on "Where am I?" which is a permanent position. If we are "in Christ Jesus" by faith, we are legally and eternally *safe*. When God the Father looks at the believer, His judgment no longer sees our sin; it sees the perfect righteousness of Christ that has been *imputed* to our account (2 Corinthians 5:21). This is what it means to be "perfected for ever" (Hebrews 10:14) and "complete in him" (Colossians 2:10). This promise silences the anxiety of "not doing enough" because our acceptance before God is no longer based on our *doing*, but on what Christ *has done*. It is the ultimate peace, a divine, legal declaration that for the believer, the case is permanently closed.

Scripture References: Romans 8:1; Romans 8:33-34; Colossians 2:10; Hebrews 10:14; 2 Corinthians 5:21; John 5:24

Anticipated Rebuttals: The **rebuttal** is that this is "easy believism" and that this level of assurance is "dangerous" because it removes the "fear" that motivates people to be holy. This argument is based on a carnal and unbiblical understanding of motivation. It assumes that *fear* is the only thing that can produce righteousness. The KJV teaches the exact opposite: "The love of Christ constraineth us" (2 Corinthians 5:14). It is *gratitude* for the "no condemnation" status that motivates the believer to "walk after the Spirit." We do not obey *in order to get saved*; we obey *because we are saved*. This **rebuttal** is a **Strawman Fallacy** that attacks a "lazy" believer, ignoring that true, saving faith is a living, working, and grateful faith.

Churches Teaching Fallacies: This "fear of assurance" is central to the control mechanisms of hierarchical systems. Both Roman Catholicism and The Church of Jesus Christ of Latter-day Saints teach that it is "presumptuous" or "arrogant" for a person to *know* they are saved. By keeping the believer in a state of *doubt* and *anxiety*, these systems keep the believer *dependent* on the organization and its priesthood for sacraments and ordinances. True, KJV-based assurance (1 John 5:13) is a *threat* to these systems because it liberates the believer from this dependency.

Verses of Apparent Support: Philippians 2:12 ("work out your own salvation with fear and trembling")

Verses of Correction: Romans 8:1; Romans 8:15 ("For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption"); 1 John 4:18 ("There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."); 1 John 5:13

Logical Fallacy Analysis: The logical fallacy of the **rebuttal** is the **Appeal to Fear**. The argument is that *without* the "fear" of condemnation, people will become lawless. Therefore, the doctrine of "no condemnation" *must* be wrong because its (alleged) consequences are bad. This is a fallacy. The truth of a doctrine is not determined by its (misperceived) consequences. The truth of Romans 8:1 is based on the authority of Scripture, not on a sociological prediction of how people might abuse it. The KJV's position is that grace, received by a new heart, is a *more powerful* motivator for holiness than fear ever was.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Coercion**. This is the belief that human beings are fundamentally like animals and can only be controlled by a "stick"—the "fear of condemnation." This philosophy is the basis for all worldly systems of law and government. The KJV's Gospel reveals a *higher* philosophy: the **Philosophy of Regeneration**. It teaches that the believer is a "new creature" (2 Corinthians 5:17) who is motivated not by the "stick" of fear, but by the *internal* "Spirit of adoption" (Romans 8:15) and a heart of *love*.

Question 97. What was the entire purpose of John writing his epistle, according to 1 John 5:13?

Answer 97. Topical Bible Study Correction (KJV): The entire purpose of John's first epistle is explicitly stated in 1 John 5:13, and it is the complete opposite of a gospel of anxiety. He writes, "These things have I written unto you that believe on the name of the Son of God; **that ye may know that ye have eternal life.**" God's will for His children is not for them to live in a state of "hoping," "wondering," or "striving" for salvation. His will is for them to "**know**" that they *already possess* it. This assurance is not based on our subjective feelings or our imperfect performance; it is based on the *objective testimony* of God's Word ("these things have I written") and the *finished work* of His Son ("believe on the name of the Son of God"). The KJV's Gospel is not a system of "maybe" or "if I do enough"; it is a gospel of *certainty* and *knowing*. This verse is a divine command to have assurance.

Scripture References: 1 John 5:13; 1 John 5:11-12; John 20:31; John 5:24; Romans 5:1; Romans 8:1, 16

Anticipated Rebuttals: The **rebuttal** is to claim that this "knowing" is *conditional* on our perfect obedience, pointing to other verses in 1 John like, "He that saith, I know him, and keepeth not his commandments, is a liar" (1 John 2:4). This argument creates a false contradiction. John is not saying our *commandment-keeping* is the *basis* of our "knowing." He is saying our *commandment-keeping* is the *evidence* of our "knowing." A person who *claims* to "know" God but lives in a state of willful, unrepentant sin is a liar. His life *proves* his claim is false. John is using obedience as a *test* to *confirm* our assurance, not as the *means* to *earn* it. Our assurance is still based *only* on "believ(ing) on the name of the Son of God."

Churches Teaching Fallacies: This "assurance-denying" doctrine is a key control mechanism in systems like Roman Catholicism and Mormonism. By teaching that a person *cannot* "know" they are saved, these systems force the believer to remain perpetually dependent on the organization's priests and ordinances to "hopefully" achieve salvation on the last day. The Council of Trent (c. 1547) for Roman Catholicism specifically *anathematized* (cursed) anyone who claimed to "know" they were saved with the certainty of faith. This is a direct curse on the very thing 1 John 5:13 commands.

Verses of Apparent Support: 1 John 2:4; 1 John 3:10; Matthew 7:21

Verses of Correction: 1 John 5:13; 1 John 5:11-12; John 5:24; Romans 8:38-39

Logical Fallacy Analysis: The logical fallacy of the **rebuttal** is **Confusing a Condition with an Evidence**. The KJV's argument is: "If you *believe* (Condition), you *have* eternal life (Result), and you will *keep His commandments* (Evidence)." The **rebuttal** twists this to say: "If you *believe* (Condition 1) *AND* you *keep His commandments* (Condition 2), *then* you will *get* eternal life (Result)." This subtle shift changes the entire gospel. It turns the *fruit* of salvation (obedience) into the *root* of salvation, which is a works-righteousness gospel.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Empiricism**. Empiricism is the belief that all knowledge must be based on sensory, observable evidence. This philosophy, applied to salvation, means "I cannot *know* I am saved unless I can *see* my own perfect works." This is a

works-based philosophy. The KJV's Gospel is based on a *higher* form of knowledge: **Revelation**. We "know" we are saved not because we can *see* our own perfection, but because God *said so* in His Word ("these things have I written"). Our assurance is based on God's *promise*, not our *performance*.

Question 98. Is the KJV's Gospel based on the believer's imperfect works, or on the finished work of Christ? (See Romans 4:5, Ephesians 2:8-9).

Answer 98. Topical Bible Study Correction (KJV): The KJV's Gospel is based **entirely on the finished work of Christ** and is explicitly defined as being **separate from the believer's works**. The KJV's definition of salvation is that it is a "gift of God: **Not of works**, lest any man should boast" (Ephesians 2:8-9). This is an unambiguous exclusion. Romans 4:5 makes this even clearer by describing the one who is justified: "But to him that **worketh not**, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The KJV's Gospel is a system of pure grace, where the believer *ceases* from their own works as a means of justification and *rests* completely in the all-sufficient, "finished" work (John 19:30) of Jesus Christ. Any system that bases salvation or exaltation, in whole or in part, on the believer's own "works" is a direct contradiction of this foundational KJV doctrine.

Scripture References: Ephesians 2:8-9; Romans 4:5; Titus 3:5; Romans 3:28; Galatians 2:16; John 19:30

Anticipated Rebuttals: The primary **rebuttal** is the appeal to James 2:24, "Ye see then how that by works a man is justified, and not by faith only." This is the most common "silver bullet" used against *Sola Fide*. This argument fails when harmonized. Paul (in Romans 4) and James (in James 2) are not contradicting each other; they are simply using the word "justified" in two different ways. Paul uses "justified" to mean *declared righteous before God* (our legal standing). James uses "justified" to mean *shown to be righteous before men* (our practical evidence). Paul is talking about the *root* of salvation; James is talking about the *fruit* of salvation. James's entire point is that a "faith" that *has no works* is a "dead," useless faith (James 2:17). He is not saying works are *added* to faith to save us; he is saying works are the *proof* that our faith is real.

Churches Teaching Fallacies: This "faith plus works" gospel is the defining doctrine of Roman Catholicism, which was finalized at the Council of Trent (c. 1547) in direct opposition to the Reformation's *Sola Fide*. It is also the defining gospel of The Church of Jesus Christ of Latter-day Saints (Mormonism) and Seventh-day Adventism. All three systems reject Ephesians 2:8-9 and Romans 4:5 as the *complete* picture, and all three add their own system of "works" (sacraments, temple ordinances, or Sabbath-keeping) as necessary for final salvation.

Verses of Apparent Support: James 2:17, 24; Matthew 7:21

Verses of Correction: Ephesians 2:8-9; Romans 4:5; Titus 3:5; Romans 3:28; Galatians 2:16

Logical Fallacy Analysis: The logical fallacy of the **rebuttal** is **Equivocation on the word "Justified."** As explained above, the opponent is using the word "justified" from James 2 (meaning "to prove, to vindicate") and applying it to the argument in Romans 4 (meaning "to

declare righteous"). This is a simple "bait and switch" that creates a contradiction where none exists. A simple real-world analogy: A man's *birth certificate* (Paul) justifies his claim to be a citizen. His *passport* (James) justifies his ability to travel. The passport doesn't *make* him a citizen (the birth certificate does), but it *proves* he is one. Faith is the birth certificate; works are the passport.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Man's Inherent Value**. This is the core of humanism, the belief that man, even in his fallen state, has some inherent "good" or "ability" that he can "contribute" to his own salvation. The KJV's doctrine of "total depravity" (Romans 3:10-12, "There is none righteous, no, not one") is a direct assault on this. The KJV teaches that man is *dead* in sin (Ephesians 2:1) and can contribute *nothing* to his salvation. A "faith plus works" gospel is philosophically built on this humanistic pride; a "faith alone" gospel is built on the KJV's doctrine of human helplessness and God's total grace.

Question 99. Is the KJV's Gospel based on the believer's personal righteousness, or on Christ's perfect righteousness being "imputed" (credited) to them? (See Romans 4:5-6, 2 Corinthians 5:21).

Answer 99. Topical Bible Study Correction (KJV): The KJV's Gospel is based entirely on **Christ's perfect righteousness being "imputed" (credited) to the believer's account**. It is not based on our personal righteousness, which the KJV calls "filthy rags" (Isaiah 64:6). Romans 4:5-6 is explicit: for the one who "worketh not, but believeth," his "faith is **counted for righteousness**." It then defines this as "blessedness... unto whom God **imputeth righteousness without works**." This is a legal transaction. We, who have no righteousness of our own, are *given* a perfect righteousness that belongs to someone else. 2 Corinthians 5:21 explains this "great exchange" perfectly: Christ "hath made him to be sin for us, who knew no sin; that we might be **made the righteousness of God in him**." We are not saved by *achieving* righteousness; we are saved by *receiving* Christ's righteousness as a free gift by faith. This is the only way a sinful person can be declared "perfected for ever" (Hebrews 10:14) and stand before a holy God.

Scripture References: Romans 4:5-6; 2 Corinthians 5:21; Romans 3:22; Romans 5:17-19; 1 Corinthians 1:30; Philippians 3:9; Isaiah 64:6

Anticipated Rebuttals: The **rebuttal** is to claim that God *infuses* righteousness into us, making us *actually* righteous, and then He judges us based on that "infused" righteousness. This is the classic Roman Catholic doctrine. This is a subtle but deadly error. If our salvation depends on a righteousness *inside* of us, it is still *our* righteousness, and it is imperfect. This "infused" righteousness (or "sanctification") is progressive and incomplete in this life. This means we could never have the "no condemnation" of Romans 8:1. The KJV's doctrine of *imputed* righteousness means our standing is based on a *perfect, completed* righteousness that is *outside* of us and *in Christ*. This is the only basis for true assurance.

Churches Teaching Fallacies: The doctrine of "infused righteousness" (salvation by *becoming* righteous) is the official doctrine of the Roman Catholic Church, defined at the Council of Trent (c. 1547). This same philosophical error is taught by The Church of Jesus Christ of Latter-day

Saints (Mormonism), which teaches that "exaltation" depends on *becoming* perfect. It is also the error of Seventh-day Adventism, which teaches that believers must *achieve* "character perfection" to pass the "Investigative Judgment." All three reject the KJV's doctrine of *imputed* righteousness.

Verses of Apparent Support: 1 John 3:7 ("he that doeth righteousness is righteous, even as he is righteous.")

Verses of Correction: Romans 4:5-6; 2 Corinthians 5:21; Philippians 3:9 ("not having mine own righteousness... but that which is through the faith of Christ, the righteousness which is of God by faith"); Romans 10:3-4

Logical Fallacy Analysis: The logical fallacy of "infused righteousness" is the **Category Error**. It confuses **Justification** (our legal *standing* before God) with **Sanctification** (our practical *state* of living). The KJV keeps these separate. Justification is an *imputed, perfect, one-time* event based on Christ's work. Sanctification (in the practical sense, or "bearing fruit") is an *imparted, imperfect, lifelong* process based on the Spirit's work. The opponent's doctrine commits a category error by *merging* these two, claiming that our justification *is* our sanctification. This makes our justification as imperfect and incomplete as our sanctification, which is a "gospel" that cannot save.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Internalism**. This is the belief that all "good" must be inherent or internal. This philosophy is offended by the idea of an "alien" or *external* righteousness. It demands that to *be* righteous, one must *do* righteousness. The KJV's Gospel is a radical "Externalism": we are declared righteous *not* because of any good *inside* of us, but because of the perfect righteousness of Christ, which is *outside* of us and credited to us by faith.

Question 100. This is described as a "compassionate call." How does the offer of a "free gift" and "rest" (Matthew 11:28-30) contrast with the "impossible burden of works"?

Answer 100. Topical Bible Study Correction (KJV): The contrast is the very heart of the Gospel and its compassionate call. The "impossible burden of works" is a system that Christ described as "heavy laden" (Matthew 11:28). It is the yoke of bondage (Galatians 5:1), a performance treadmill that offers no peace, no assurance, and no finality—only the endless anxiety of "not doing enough." It is a crushing weight that no man can bear. Christ's compassionate call is the exact opposite: "Come unto me, all ye that labour and are heavy laden, and **I will give you rest.**" He does not say, "I will give you *more laws*," or "I will give you *new ordinances*." He says, "I will give you *rest*." The KJV's Gospel is an offer to *lay down* the impossible burden of trying to earn salvation and instead *receive* it as a "**free gift**" (Romans 5:15-16). It is an exchange of anxiety for peace (Romans 5:1), of striving for rest (Hebrews 4:10), of our "filthy rags" (Isaiah 64:6) for His perfect righteousness (2 Corinthians 5:21). This is the compassionate call: to stop trying to save yourself and to trust completely in the One who has *already* "finished" the work (John 19:30).

Scripture References: Matthew 11:28-30; Romans 5:15-16; Ephesians 2:8-9; Romans 6:23; John 19:30; Romans 5:1; Hebrews 4:9-11; Isaiah 55:1

Anticipated Rebuttals: The only **rebuttal** to this call is the *rejection* of the gift. This rejection is often framed as a "responsible" or "moral" objection: "It cannot be that easy. I must *do* something to deserve it." This is not a biblical **rebuttal**; it is the voice of *human pride*. It is the older brother in the parable of the prodigal son (Luke 15), who is *offended* by the father's grace. He "was angry, and would not go in" because his father was giving a *free gift* (a feast) to a son who *deserved* punishment. This objection is the heart of all works-based religion. It is the prideful refusal to accept a "free gift" because it robs us of our "boasting" (Ephesians 2:9).

Churches Teaching Fallacies: This "impossible burden of works" is the very system that Jesus Christ came to abolish, yet it is the system that has been "restored" by legalistic religions. This burden is taught by Roman Catholicism (sacraments, penance, purgatory), The Church of Jesus Christ of Latter-day Saints (temple ordinances, covenants, "exaltation"), and Seventh-day Adventism (Sabbath-keeping, character perfection, investigative judgment). All three systems reject the "free gift" and "rest" of Christ and place a new "heavy burden" (Matthew 23:4) on their followers.

Verses of Apparent Support: Luke 15:28-30 (The Older Brother's logic)

Verses of Correction: Matthew 11:28-30; Ephesians 2:8-9; Romans 4:5; Romans 5:1, 15; Titus 3:5

Logical Fallacy Analysis: The logical fallacy of rejecting this "compassionate call" is the **Sunk Cost Fallacy**. The person in a works-based system has invested *so much*—their time, their money, their identity, their entire life—into "bearing the burden" (like the older brother, "Lo, these many years do I serve thee..."). To accept a "free gift" now would be to admit that all their "work" and "sacrifice" for salvation was *worthless* for that purpose. The "sunk cost" is too high, so they irrationally continue on the path of works rather than accept the free gift that invalidates their life's effort.

Philosophical Fallacy Exposure: The error in the opponent's reasoning comes from a flawed foundational assumption. This assumption is the **Philosophy of Pride**. This is the original sin of Lucifer (Isaiah 14:13-14) and the core of man's fall: the desire to be "as gods" (Genesis 3:5), to be self-sufficient, and to be the author of one's own salvation. The "impossible burden of works" is *appealing* to this pride because it offers a path (however impossible) for man to "earn" his way to godhood. The "compassionate call" to "rest" is *offensive* to this pride, because it requires *surrender*, *helplessness*, and a humble admission that we can *do nothing* to save ourselves.

Part III: The Fireside Chats (The Narrative Chapters)

The Foundation of Freedom

The Definition of the Gospel

We must begin our examination by establishing a clear and legal definition of the Gospel using the text of the King James Version. In the legal setting of scripture, words have specific meanings that cannot be altered by church tradition or human sentiment. The Apostle Paul provides the most explicit definition of the Gospel in **1 Corinthians 15:1-4**. He declares that the Gospel is the specific news that Christ died for our sins, was buried, and rose again the third day.

This definition is crucial because it focuses entirely on the actions of Jesus Christ. It does not include any actions required of the believer other than receiving the news. If we add any requirement of human behavior, or moral improvement, to this definition, we have created a logical contradiction. A finished historical event cannot depend on the future actions of a person who was not even born when the event took place.

The text states in **1 Corinthians 15:1-2** that by this specific Gospel, ye are saved. It does not state that you are saved by the Gospel *plus* your obedience to laws or ordinances. The logic here is absolute; either the work of Christ is sufficient to save, or it is merely a partial payment that requires human supplementation. The KJV text presents the Gospel as a complete and standalone report of victory.

The Logic of Imputed Righteousness

The concept of imputed righteousness is the mechanism by which a guilty person is legally declared innocent without becoming practically perfect. **Romans 4:5** provides the cornerstone for this legal argument. It states, "*But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*" This verse creates a clear dichotomy between "working" and "believing."

If a man works for his standing with God, the reward is reckoned as a debt, meaning God owes him salvation as a paycheck. However, the text explicitly says that the man who is justified is the one who "worketh not." This destroys the concept of infused righteousness, which teaches that God pours grace into a man to help him do good works, and those good works then justify him. The text in Romans declares that the person is still "ungodly" at the moment they are justified.

This is the great exchange where Christ's righteousness is credited to the believer's account. **2 Corinthians 5:21** states that Christ was made to be sin for us, that we might be made the righteousness of God in him. It does not say we become righteous by our own behavior; it says we are *made* the righteousness of God. This distinction is vital because it locates our standing in the person of Christ, not in our own progress.

The Finished Work of the Cross

The backdrop of the false gospel of Joseph Smith is the denial of the finished nature of the atonement. The Mormon system, like many others, reinstitutes a priesthood and a system of ongoing sacrifices and ordinances. However, the KJV text in **Hebrews 10:11-12** provides a visual argument against this. It describes the Old Testament priests standing daily to offer sacrifices that could never take away sins.

In contrast, verse 12 states that this man, Jesus, after he had offered one sacrifice for sins forever, sat down on the right hand of God. The posture of sitting indicates that the work is finished. A priest who is still standing is a priest who is still working, implying that the job is not done. If we must continue to perform ordinances to secure our salvation, we are declaring that Christ is still standing and that his offering was insufficient.

John 19:30 records the final words of Christ on the cross: *"It is finished."* This is a translation of a term that indicates a debt has been fully paid. If a debt is fully paid, the creditor cannot demand further payment without being unjust. Therefore, any religious system that demands works from the believer as a payment for sin is accusing God of injustice.

The Fallacy of the Infused Gospel

The false gospel of Joseph Smith teaches that we are saved by grace "after all we can do." This creates a logical paradox known as a "moving goalpost." If salvation depends on "all we can do," no human can ever be assured of salvation because no human has ever truly done all they can do. There is always one more prayer that could have been said or one more dollar that could have been given.

This system creates a burden that **Acts 15:10** describes as a yoke that neither our fathers nor we were able to bear. It relies on the concept of infused righteousness, where the believer must become personally righteous enough to merit God's presence. This contradicts **Isaiah 64:6**, which states that all our righteousnesses are as filthy rags. If our best works are filthy, adding them to the pure work of Christ does not increase the value of the offering; it pollutes it.

The KJV text consistently presents salvation as a gift, not a wage. **Romans 6:23** contrasts the "wages of sin" with the "gift of God." A gift cannot be earned, or it ceases to be a gift and becomes a reward. The Mormon gospel turns the gift into a wage to be earned, thereby nullifying the definition of grace found in **Romans 11:6**.

The Drawing Power of the True Gospel

Christ stated in **John 12:32**, *"And I, if I be lifted up from the earth, will draw all men unto me."* To "lift up" Christ is to exalt His finished work above all human effort. When the Gospel is preached as a free gift based on Christ's success, it draws men because it answers the human inability to be perfect. The legalism of the false gospel repels men because it offers only a burden.

We see this drawing power in the response of the common people to Jesus. They heard him gladly because he offered rest, not more labor. **Matthew 11:28** is the invitation to come and find rest,

specifically for those who are heavy laden with religious burdens. The false gospel adds to the burden; the true Gospel removes it.

The focus must remain on the object of our faith, which is Christ, rather than the quality of our faith or the quantity of our works. When we look at ourselves, we find only inconsistency and failure. When we look at the finished work of Christ as described in the KJV, we find perfection and stability. This is the good news that shines against the dark backdrop of demanding religious systems.

The Legal Evidence of Justification

We must understand that justification is a legal verdict, not a medical process. In a court of law, a judge acquits a defendant based on evidence and law. The Gospel claims that the evidence for our acquittal is the blood of Christ. **Romans 5:9** explicitly states, *"Much more then, being now justified by his blood, we shall be saved from wrath through him."*

This verse locates the cause of justification in the blood, not in the believer's behavior. If the cause is the blood, then the effect is certain because the blood does not change. If the cause were our behavior, the effect would be unstable because our behavior changes daily. This provides the believer with a security that the false gospel cannot offer.

The system of Joseph Smith attempts to mix the legal verdict with a medical process of "becoming" better. This confuses justification with sanctification. While a believer should grow in character, this growth is the result of salvation, not the cause of it. Confusing the fruit with the root is a logical error that leads to spiritual despair.

The Testimony of the Prophets

Even the Old Testament prophets testified of this imputed righteousness. **Romans 4:6** cites David, who describes the blessedness of the man unto whom God imputeth righteousness without works. This proves that the concept of salvation without works is not a new invention but the consistent testimony of scripture. The false gospel ignores this continuity and claims to restore a "lost" truth that actually contradicts the ancient text.

Habakkuk 2:4 declares that *"the just shall live by his faith."* It does not say the just shall live by his ordinances. This foundational truth is repeated three times in the New Testament to emphasize its importance. It establishes faith as the sole instrument by which we receive the benefits of the Gospel.

By relying on the KJV text alone, we strip away the layers of tradition that obscure the simple truth. The prophets pointed forward to a Messiah who would finish the transgression and make an end of sins (**Daniel 9:24**). They did not point to a prophet who would restore a system of temple works. The focus is singularly on the Messiah.

The Danger of Adding to the Text

The Bible closes with a severe warning in **Revelation 22:18** against adding to the words of the book. The false gospel of Joseph Smith is built entirely on the premise of adding new books and new laws. This violates the legal precedent set by the text itself. When we add to the perfect work of Christ, we imply it is imperfect.

Proverbs 30:6 also warns, *"Add thou not unto his words, lest he reprove thee, and thou be found a liar."* The implication is that any system adding requirements to the Gospel is fundamentally dishonest. It promises salvation but delivers bondage. It claims to speak for God but contradicts His written record.

We must stand on the sufficiency of the scriptures as they are preserved. The KJV text claims to be the power of God unto salvation (**Romans 1:16**). It does not need the support of modern revelations or clarifications. It is the rock upon which we build, while all other ground is sinking sand.

The Contrast of yokes

In **Galatians 5:1**, Paul commands us to *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."* The yoke of bondage refers to the law and the requirement of circumcision, which was the "ordinance" of that day. Paul equates the addition of religious rituals for salvation with slavery. The Gospel is a declaration of emancipation.

The Mormon gospel seeks to entangle men again in a yoke of covenants and laws. It presents this slavery as a path to godhood, but logically, one cannot become a god by becoming a slave to a law. True power is found in the liberty of Christ. The Gospel empowers men by freeing them from the guilt of their inevitable failure.

This liberty is not a license to sin, but a freedom to serve God out of love rather than fear. **Galatians 5:13** explains that we have been called unto liberty, to serve one another by love. The motivation changes from the fear of punishment to the gratitude for deliverance. This is the psychological and spiritual shift that the false gospel cannot produce.

Conclusion: The Invitation

The chapter concludes with the clear invitation of the Gospel. It is an open door that no man can shut (**Revelation 3:8**). It does not require a secret handshake or a worthy recommend to enter. It requires only the humility to admit one is a sinner and the faith to trust the Savior.

The false gospel erects barriers and checkpoints. The true Gospel tears down the middle wall of partition (**Ephesians 2:14**). It makes access to the Father available to all through the Spirit. This accessibility is the hallmark of truth.

As we proceed to examine the specific claims of the Bible against the claims of Joseph Smith, we will maintain this focus. The Gospel of the finished work is the standard by which all other systems

are measured. If a system obscures the cross, it is darkness, no matter how appealing its packaging may be. The light of the glorious gospel of Christ must shine unto them (**2 Corinthians 4:4**).

The Impossibility of Another Testament

The Legal Definition of a Testament

To understand the gravity of the claim made by the "Restored Gospel," we must first understand the legal definition of the word "testament" as it is used in the King James Version. In **Hebrews 9**, the Apostle Paul frames the Gospel not merely as a story, but as a legal document—specifically, a Last Will and Testament. This is a critical distinction because a will functions differently than a contract or a covenant made between living parties. A will is a unilateral declaration of how an inheritance is to be distributed, and it is governed by strict laws of execution.

Hebrews 9:16 establishes the foundational rule: *“For where a testament is, there must also of necessity be the death of the testator.”* This text defines the relationship between the document and the person who made it. A testament is a promise of inheritance that is inextricably linked to the life of the one granting it. As long as the owner of the estate is alive, he retains control over his assets, and the will is merely a piece of paper with potential future value.

The moment the testator dies, the will becomes binding and irrevocable. The beneficiaries do not earn the inheritance; they simply receive what was legally bequeathed to them by the death of the owner. This is why the Gospel is "Good News"—it is the reading of a will that declares us heirs to a kingdom we did not build.

The Necessity of Death for Validity

The KJV text elaborates on this legal principle in **Hebrews 9:17**: *“For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth.”* This verse provides the "strength" or legal force of the New Testament. The power of the Gospel does not lie in the moral teachings of Jesus while He was alive; it lies in His death, which legally activated the distribution of grace.

If a man writes a will but never dies, his heirs never receive the estate. Similarly, if Christ had taught the Sermon on the Mount but not died on the Cross, there would be no "New Testament" in force. The "strength" of the covenant is exclusively found in the termination of the Testator's life. This is the legal mechanism that transfers righteousness from the Holy God to the sinful heir.

This creates a logical boundary for what constitutes a "testament" of Jesus Christ. For a document to be a valid testament of Christ, it must be the document that was activated by His death. Since Christ died once (**Hebrews 9:28**), there can be only one Last Will and Testament ratified by that death. To claim there is "another" testament is to imply there was another death, or that the first will was insufficient.

The Ratification by Blood

The ratification of this legal will was not done with ink, but with blood. **Hebrews 9:18** reminds us, *“Whereupon neither the first testament was dedicated without blood.”* The shedding of blood

is the legal signature of God. It serves as the undeniable proof that the penalty has been paid and the death has occurred.

In **Matthew 26:28**, Jesus explicitly identifies the wine at the Last Supper: *“For this is my blood of the new testament, which is shed for many for the remission of sins.”* The KJV text links the blood directly to the "testament." The blood is the seal that locks the document. Once the blood is shed, the terms of the will are set in stone.

This sheds light on the nature of the "New Testament" found in the Bible. It is not a collection of books decided upon by a council; it is the record of the inheritance purchased by the blood of Christ. The blood is the currency, and the Testament is the receipt. To introduce a new record that claims to be a "Testament" but lacks the ratifying blood of the Testator at the moment of its delivery is to present a fraudulent document.

The Immutability of a Confirmed Covenant

Once a will is ratified by death, it enters a state of legal permanence. **Galatians 3:15** provides a powerful argument from human jurisprudence: *“Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.”* Paul argues that even in human courts, once a will is probated and confirmed, it is illegal to change it.

You cannot add a codicil to a dead man's will. If a person dies and leaves their estate to their children, a stranger cannot appear 1,800 years later with a new document claiming to be an "addendum" to the will. The death of the testator closed the canon of the will. The KJV text uses the phrase "addeth thereto" to forbid exactly what the Book of Mormon claims to be—an addition to the record.

If the New Testament was "confirmed" by the death of Christ and the sign of His blood, then **Galatians 3:15** declares that "no man" can add to it. Joseph Smith was a man. By the standard of this text, his attempt to add "Another Testament" is a violation of the divine law of inheritance. The will was closed when Christ said, "It is finished" and bowed His head.

The Logical Fallacy of the "Second" Testament

The title "Another Testament of Jesus Christ" contains a fatal logical error when examined against **Hebrews 9**. If the Book of Mormon is a "Testament" of Christ, when did Christ die to force it into effect? The biblical Testament was enforced by Calvary. The Book of Mormon claims to be a record of Christ appearing in America *after* His resurrection.

A resurrected man cannot write a "Last Will and Testament" because He is no longer dead. **Romans 6:9** states, *“Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.”* A living Testator cannot have a will "of force" according to **Hebrews 9:17**. Therefore, a record given by a resurrected Christ cannot be a "Testament" in the biblical, legal sense.

This reveals that the very title of the Mormon book betrays a misunderstanding of the word "Testament." They use it to mean "witness" or "testimony," but the KJV uses it to mean "covenant" and "will" requiring death. By co-opting the biblical terminology without the biblical legal structure, the false gospel creates a linguistic deception that confuses the nature of salvation.

The Contrast of Delivery

We must also contrast the delivery of the two documents. The New Testament was delivered by the Apostles who were eyewitnesses to the blood. **1 John 1:1** speaks of that *"which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life."* Their testimony was rooted in the tangible reality of the Testator's sacrifice.

In contrast, the "Other Testament" of Joseph Smith was delivered in a corner, without blood, and without the death of the claimed author. Joseph Smith gave this testament while he was "yet alive," violating the principle of **Hebrews 9:17**. He claimed to be the translator of a record that supersedes or clarifies the original will.

This is the equivalent of a lawyer claiming to find a secret will in a hill that changes the distribution of the estate, contradicting the will that was read at the funeral. In a court of law, such a document would be rejected immediately as a forgery, especially if it appeared centuries later without the Testator's signature of blood.

The Warning Against "Another Gospel"

The introduction of this "Other Testament" is the precise scenario Paul warned against in **Galatians 1**. The specific wording of the warning is prophetic in its accuracy regarding the Mormon narrative. **Galatians 1:6** states, *"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."*

The move to "another gospel" is described as a removal "from him." You cannot have Christ and a different gospel simultaneously. To accept the false gospel is to be removed from the Person of Christ. The text describes this new gospel as one that "would pervert the gospel of Christ" (**Galatians 1:7**). To pervert means to twist or alter the original structure.

The Mormon gospel perverts the structure by taking the finished will of Christ (Grace) and adding a codicil of works (Law). It changes the inheritance from a gift received by faith to a wage earned by progression. This is not a "supplement" to the truth; it is a reversal of the truth.

The Angelic Origin

The most striking aspect of the warning is found in **Galatians 1:8**: *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."* Paul explicitly anticipates the involvement of an "angel from heaven."

The narrative of Joseph Smith hangs entirely on the appearance of an angel named Moroni. This angel preached a gospel of commandments, ordinances, and a new record. The KJV text provides a pre-emptive judgment on this specific scenario. It does not say, "If an angel appears, listen to him." It says, "If an angel preaches any *other* gospel... let him be accursed."

The authority of the written Word supersedes the authority of a supernatural visitation. The Galatians were likely impressed by spiritual experiences, just as many are today. Paul anchors them back to the text. The standard is "that which we have preached unto you"—the message of the finished work of the Cross. Any spirit, regardless of its brightness or glory, that contradicts the finished work is under the curse of God.

The Curse of the Added Law

The term "accursed" in **Galatians 1:8** is the Greek word *anathema*, signifying something devoted to destruction. Why is the judgment so severe? Because adding to the Gospel destroys the only bridge between God and man. If you add works to grace, you destroy grace (**Romans 11:6**). If you destroy grace, you leave man in his sins.

The "Other Testament" brings man back under the curse of the law. **Galatians 3:10** reminds us, "*For as many as are of the works of the law are under the curse.*" By reinstating a system of temples, priests, and ordinances, the Mormon gospel places its followers back under the very curse Christ died to remove.

This is the tragedy of the "restored" gospel. It claims to offer more light, but it actually rolls the stone back in front of the tomb. It resurrects the requirements of the Old Covenant (priesthood, temples, sacrifice/tithing) and imposes them on New Testament believers. It is a regression from the freedom of the Son's house to the bondage of the servant's quarters.

The Sufficiency of the First Will

The existence of a "Second" Testament implies that the First was insufficient. If the New Testament provided all things that pertain unto life and godliness (**2 Peter 1:3**), then there is no need for another. The claim that the Bible is "missing" plain and precious parts is a direct attack on the preservation of God's Word.

Psalms 12:6-7 declares: "*The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.*" The KJV text promises preservation. To claim the text was corrupted and needs the Book of Mormon to fix it is to claim that God failed to keep His promise.

The New Testament is the "Last" Will and Testament because it is final. In the progression of revelation, God spoke in times past by the prophets, but "hath in these last days spoken unto us by his Son" (**Hebrews 1:1-2**). The Son is the final Word. There is no dispensation after the Son. To look for another testament is to look beyond Christ, which is to look into nothingness.

The Mediator of the New Covenant

Hebrews 9:15 identifies Christ as the “*mediator of the new testament.*” A mediator stands between two parties to resolve a conflict. Christ mediates by offering His death as the payment for the transgressions that were under the first testament.

The false gospel sets up Joseph Smith as a secondary mediator. It claims that one must have the consent of the Prophet to enter the highest heaven. This usurps the exclusive role of Christ. The KJV text allows for only one mediator: “*For there is one God, and one mediator between God and men, the man Christ Jesus*” (1 Timothy 2:5).

By creating a system where Priesthood authority is necessary for salvation, the "Other Testament" creates a layer of bureaucracy between the sinner and the Savior. The true Testament tears the veil in two; the false testament stitches it back together.

Conclusion: The Seal of the Spirit

The Bible closes with the seal of the Spirit, not the seal of a new prophet. **Ephesians 1:13** states that after we believed the word of truth, the gospel of our salvation, we were “*sealed with that holy Spirit of promise.*” The seal is the internal witness of God, confirming the external witness of the Word.

The "Another Testament" offers a different seal—a "burning in the bosom" based on subjective feeling. This replaces the objective legal standard of the KJV text with the shifting sands of emotion. The true Gospel is objective; it relies on the frozen historical fact of the empty tomb and the ratified will.

As we stand on the solid rock of the finished Testament, we see the false claim for what it is: a counterfeit will designed to defraud the heirs of their rest. It offers a treadmill of works in exchange for the inheritance of grace. But the Will has been read, the Testator has died, and the estate is open. We need no other testament; we need only to receive the one that has already been given.

The Gainsaying of Core and the Usurped Priesthood

The Ancient Warning of Jude

The Epistle of Jude provides one of the most terrifying warnings in the entire New Testament regarding the end times. In **Jude 1:11**, the text pronounces a "Woe" upon certain religious men, stating that they have "*perished in the gainsaying of Core.*" To understand the danger facing the modern church, specifically the system established by Joseph Smith, we must legally define this crime. The "gainsaying of Core" refers to the historical rebellion of Korah found in **Numbers 16**.

Korah was a Levite who was not content with his appointed station. He sought to usurp the office of the High Priesthood, which God had exclusively assigned to Aaron. Korah's argument was democratic and seemingly fair; he argued that "*all the congregation are holy, every one of them*" (**Numbers 16:3**). He challenged the exclusivity of God's chosen mediator, claiming that the priesthood should be available to the general assembly of men.

This ancient sin is the precise blueprint for the Mormon doctrine of the priesthood. The Church of Jesus Christ of Latter-day Saints teaches that every worthy male member, starting at the age of twelve, holds the priesthood. By democratizing an office that God made exclusive, they repeat the specific error of Korah. They claim that the entire congregation is a kingdom of priests in a functional, mediatorial sense, rejecting the biblical restriction that limits the High Priesthood to Jesus Christ alone.

The Definition of the Melchizedek Priesthood

The Mormon Church claims to possess and administer the "Melchizedek Priesthood." However, we must subject this claim to the strict definitions of the King James Version. **Hebrews 7** provides the legal description of this order. The text describes Melchizedek as being "*Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually*" (**Hebrews 7:3**).

The biblical definition requires the holder of this priesthood to be without genealogy ("descent"). In direct contradiction, the Mormon priesthood is obsessed with genealogy, lineage, and the "blood of Israel." A priesthood that relies on father-to-son transmission or tracking lineage violates the specific qualification of being "without descent."

Furthermore, the text states that the Melchizedek priest has "neither beginning of days, nor end of life." This describes an eternal being. No mortal man fits this description. Joseph Smith had a beginning of days and an end of life; therefore, legally, he could not hold a priesthood that requires the holder to have an endless life. The claim to hold this priesthood is a claim to possess the attributes of deity.

The Untransferable Nature of the Priesthood

The most devastating legal argument against the Mormon claim is found in **Hebrews 7:23-24**. The text contrasts the Levitical priests, who were many because they were not suffered to continue by reason of death, with Jesus Christ. Verse 24 states: *"But this man, because he continueth ever, hath an unchangeable priesthood."*

The Greek word translated as "unchangeable" is *aparabatos*. In a legal context, this word means "untransferable" or "not passing from one to another." The reason the priesthood cannot be transferred is that the High Priest never dies. A priesthood is only transferred when the current priest dies and a successor is needed. Since Jesus Christ "ever liveth," His office is never vacant.

The Mormon narrative claims that Peter, James, and John appeared to Joseph Smith to "confer" or transfer this priesthood to him. According to the KJV text, this is a legal impossibility. For Peter or anyone else to transfer the Melchizedek Priesthood, Jesus Christ would have to vacate the office, which implies He would have to die again or abdicate His throne. To claim to hold the Melchizedek Priesthood is to inadvertently declare that Jesus is no longer the High Priest.

The High Priest and the One Mediator

The title "High Priest" is used in the Mormon Church to designate an office held by thousands of men. This is a direct usurpation of the title found in **Hebrews 3:1**, which commands us to *"consider the Apostle and High Priest of our profession, Christ Jesus."* The definite article "the" and the singular usage throughout Hebrews indicate that there is only one High Priest operating in the New Covenant.

In the Old Testament, the High Priest was the singular man who could enter the Holy of Holies on the Day of Atonement. If any other man, even a regular priest, attempted to enter that presence or usurp that role, the penalty was death. The High Priest is a "type" of the One Mediator between God and men (**1 Timothy 2:5**).

By calling thousands of men "High Priests," the Mormon system dilutes the glory of Christ and creates a bureaucracy of mediation. It establishes a hierarchy of men who stand between the member and God, claiming that ordinances performed by these men are necessary for salvation. This resurrects the very barrier that Christ tore down when the veil of the temple was rent in twain.

The Usurpation of the Title "Elder"

The Mormon Church sends out thousands of young men, typically 18 or 19 years old, with the title "Elder." We must examine the biblical qualifications for this title. The word "Elder" in the KJV is a translation of the Greek *presbyteros*, which literally means an older man. It is used interchangeably with "Bishop" or "Overseer."

1 Timothy 3:1-7 and **Titus 1:5-9** list the strict qualifications for this office. An Elder must be *"the husband of one wife"* and one that *"ruleth well his own house, having his children in subjection with all gravity."* He must not be a *"novice,"* lest being lifted up with pride he fall into the condemnation of the devil.

An 18-year-old unmarried man with no children cannot legally meet the requirement of being the "husband of one wife" or having "faithful children." He is, by definition, a "novice" regarding life and spiritual matters. To grant him the title of "Elder" is to redefine biblical language to suit an organizational structure. It places a burden of spiritual authority on a youth that scripture reserves for seasoned, mature men.

The Warning of Strange Fire

In **Leviticus 10:1-2**, Nadab and Abihu, the sons of Aaron, took their censers and offered "strange fire" before the Lord, which He commanded them not. The result was that fire went out from the Lord and devoured them. Their sin was performing a priestly act in a way that God had not authorized. They approached God on their own terms rather than His.

The Mormon priesthood asserts the authority to perform ordinances—such as baptism for the dead and temple endowments—that are not found in the New Testament. This is the definition of "strange fire." It is religious activity that uses the name of God but lacks the command of God.

The sincerity of the young men or the devotion of the High Priests does not validate the authority. Korah's 250 princes were likely sincere leaders of renown, yet they were consumed by fire (**Numbers 16:35**). The lesson of the KJV text is that God acts based on His Word and His appointed order, not based on human sincerity or organizational size.

The Parallel to the Roman Pontiff

The error of the Mormon priesthood mirrors the error of the Roman Catholic papacy. The Pope carries the title "Pontifex Maximus," which literally means "The Greatest Bridge Builder." This is a claim to be the High Priest, the bridge between heaven and earth. As established in the previous analysis of Romanism, this is a pagan title that usurps the office of Christ.

Joseph Smith's claim is functional, if not titular, identical. He claimed to hold the "keys" of the kingdom, asserting that no man could enter the celestial kingdom without his consent. This makes the Prophet a "Pontifex," a necessary bridge-builder.

Both systems—the Roman and the Mormon—create a "Vicar of Christ," an earthly substitute who acts with the authority of the King. However, the Holy Spirit is the only Vicar of Christ on earth (**John 14:26**). To set up a human hierarchy with saving power is to commit the sin of Korah: rejecting the invisible rule of God for the visible rule of men.

The Fallacy of the Restored Aaronic Priesthood

Mormonism claims to have restored two priesthoods: the Melchizedek and the Aaronic. This involves a fundamental misunderstanding of the covenants. The Aaronic Priesthood was inextricably linked to the Law of Moses and the offering of animal sacrifices. **Hebrews 7:12** states, *"For the priesthood being changed, there is made of necessity a change also of the law."*

If the Aaronic Priesthood is back, then the Law of Moses is back. You cannot have the priesthood of Levi without the laws of Levi. This would require the re-establishment of animal sacrifice, dietary laws, and the entire Mosaic code. The text says the priesthood was "changed," not "paused" to be restored later.

Furthermore, **Hebrews 7:18** speaks of the “*disannulling of the commandment going before for the weakness and unprofitableness thereof.*” The old priesthood was disannulled—cancelled and rendered void. To "restore" a disannulled priesthood is to dig up a dead body and claim it is alive. It is a regression from the substance of Christ back to the shadows of the law.

The Patriarchal Confusion

Korah's rebellion was rooted in a desire to return to the Patriarchal system where the father was the priest of the home. Mormonism incorporates this by emphasizing "Patriarchal Blessings" and declaring that the father is the president and priest of his family. While fathers have a spiritual duty to lead, the New Testament does not establish them as mediatorial priests.

By mixing the Patriarchal (pre-law), Aaronic (law), and Melchizedek (grace) concepts, the false gospel creates a theological hybrid that contradicts the timeline of God's revelation. It tries to stitch together the veil that was rent.

This confusion leads to the idolatry of the family unit. While the family is a divine institution, it is not the vehicle of salvation. Salvation is individual. By teaching that families are "sealed" for eternity through priesthood ordinances, the focus shifts from being "in Christ" to being "in the family system."

The Reality of the Royal Priesthood

The New Testament does teach a "priesthood of all believers," but it is distinct from the Mormon definition. **1 Peter 2:9** calls believers a “*royal priesthood.*” However, the function of this priesthood is to “*shew forth the praises of him who hath called you out of darkness.*” It is a priesthood of worship and witness, not a priesthood of authority to command God or perform saving ordinances.

Every believer has direct access to the throne of grace (**Hebrews 4:16**) without the need for a human intermediary. We offer "spiritual sacrifices" of praise and thanksgiving (**Hebrews 13:15**), not expiatory sacrifices for sin.

The Mormon system takes this spiritual truth and carnalizes it. It turns the priesthood into an office of ecclesiastical power and control. It re-erects the barrier between the laity and the clergy, even while claiming to erase it.

The Judgment of Usurpation

The story of Korah ends in judgment. **Jude 1:11** places those who follow this path in the category of those who have "perished." It is a completed action in the mind of God. To gainsay—to speak against—the exclusive High Priesthood of Christ is to cut oneself off from the only source of life.

The KJV text is the sword that divides the truth from the error. It shows that the "Restored Priesthood" is a legal fiction. It has no root in the Bible and no authority from God. It is a yoke of human invention that binds men to a system of works.

We must lift up the true High Priest, Jesus Christ, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens (**Hebrews 7:26**). He needs no assistance, no restoration, and no successors. His work is perfect, and His office is occupied. To look for another priest is to turn one's back on the Savior.

Conclusion: The Call to Separate

The chapter concludes with the call found in **Numbers 16:26**: *"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."* Moses warned the congregation to separate physically from Korah before the judgment fell.

In the spiritual application, the warning is to separate from any system that usurps the glory of Christ. If a church claims to have a High Priest other than Jesus, or a priesthood necessary for salvation other than His, it is a tent of Korah.

The Gospel offers freedom from these hierarchies. It invites the believer to come directly to the Father in the name of the Son. There are no toll booths on the narrow way, and there are no gatekeepers other than the Shepherd Himself. The deception of the false priesthood is the final barrier that must be crossed to find the rest that Christ promised.

The Definition of Deity: The Impossibility of Exaltation

The Essential Definition of God

To worship correctly, one must know who—and *what*—God is. The Bible does not present God as a title that can be earned, but as a unique Being who exists outside of time and space. The foundational definition of God in the King James Version is found in His primary name, revealed to Moses in **Exodus 3:14**: “*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*”

The phrase "I AM" signifies self-existence. It means that God draws His life from no one. He was not born, He was not created, and He did not evolve. He simply *is*. This attribute is known as "aseity"—He is necessary existence itself. If a being has a beginning, or if he relies on another for his existence, he qualifies as a creature, not a Creator.

Psalms 90:2 expands this definition into eternity: “*Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.*” The text does not say "from childhood to godhood." It says "from everlasting to everlasting." This declares that there was never a time when He was not God. He is God in the infinite past just as much as He is God in the infinite future.

The Error of "Eternal Progression"

Against this backdrop of the Biblical Jehovah stands the Mormon doctrine of "Eternal Progression." This theology teaches that God the Father was once a mortal man who lived on another earth, died, was resurrected, and eventually "progressed" into godhood through obedience to laws and ordinances. Consequently, it teaches that faithful men today can follow this same path to become gods themselves.

This doctrine creates a fatal logical contradiction. If God was once a man, then He was once *not* God. If He was once not God, then He is not "from everlasting to everlasting." He would be a being who changed from "finite" to "infinite," from "creature" to "creator."

To believe this is to reject the definition of Jehovah found in the KJV. A being who "becomes" a god is, by definition, a made god. The Bible mocks the idea of a made god. **Isaiah 43:10** declares: “*Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me.*”

The Oxymoron of "Becoming" Self-Existent

The specific attribute of "self-existence from eternity past" exposes the impossibility of the Mormon claim. It is a logical paradox—an oxymoron—to say that a man can *become* self-existent. One cannot change their origin.

If a man is created at a specific point in time (his conception or birth), he is eternally stamped as a "contingent" being—one who depends on a cause. No amount of obedience, knowledge, or power acquired in the future can change the fact that he had a beginning. You cannot go back in time and make yourself uncreated.

Therefore, no man can ever become Jehovah. To be Jehovah is to be the Uncaused Cause. The Mormon hope of "exaltation" promises something that is metaphysically impossible. A man can be glorified, he can be immortal, he can be a joint-heir with Christ, but he can never cross the infinite chasm to become the Self-Existent One. He will always be the receiver of life, never the independent source of it.

The Limit of the Infinite

The Bible defines God not only as eternal but as infinite—without limits. **Psalm 147:5** states: *"Great is our Lord, and of great power: his understanding is infinite."* To be infinite means there is no room for increase. You cannot add to infinity. If you add 1 to infinity, it is still infinity.

The Mormon god is a being who is constantly learning and progressing. Mormon theology suggests that God is "increasing" in dominion and knowledge. But if God is increasing, He is not infinite. He is merely "very large." A being who learns a new fact today was ignorant of that fact yesterday. A being who gains a new kingdom today lacked that kingdom yesterday.

This creates a "little g" god—a super-man who is bigger than us but still trapped on the same scale of progression. The God of the Bible is the *"only wise God"* (**1 Timothy 1:17**). He does not learn. **Isaiah 40:13-14** asks, *"Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? With whom took he counsel, and who instructed him...?"* The answer is no one. He is the fullness of all things, in all places, at all times.

The Problem of Omnipresence

The true God is omnipresent—present everywhere at once. **Jeremiah 23:24** asks, *"Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD."* **1 Kings 8:27** admits that even the heaven of heavens cannot contain Him.

The Mormon god, however, is defined as having a "body of flesh and bones as tangible as man's" (D&C 130:22). By definition, a physical body is local. If it is sitting on a throne on a planet near a star called Kolob, it is not in your heart, and it is not filling the universe. It is confined to a specific location in space-time.

This reduces God to a local deity who must rely on the Holy Spirit to be his "eyes and ears." But the KJV teaches that God Himself is the Spirit (**John 4:24**). The idea of a limitation—that God has to travel from place to place—strips Him of His divinity. We worship a God who is *"not far from every one of us"* (**Acts 17:27**), not a God who is light-years away restricted by physics.

The Singularity of God

The ultimate ambition of the false gospel is to join a "pantheon" of gods. It teaches a plurality of gods: the Father has a father, who has a father, ad infinitum. And the faithful Mormon hopes to become a god to his own future spirit children. This is polytheism (the worship of many gods) disguised as Christianity.

The Bible is ruthlessly monotheistic. It allows for no peers, no predecessors, and no successors to the throne of Deity. **Isaiah 44:6** states: *"Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."*

Note the language: "I am the first." If God had a father who became a god before Him, He would not be the first. He would be the second, or the billionth. "I am the last." If Mormons are to become gods after Him, He would not be the last. **Isaiah 44:8** drives the nail into the coffin of polytheism: *"Is there a God beside me? yea, there is no God; I know not any."*

If God is all-knowing (**1 John 3:20**), and He says He knows of no other gods, then there are no other gods. For a Mormon to claim there are other gods is to claim that he knows something the Omniscient God does not.

The Blasphemy of Demotion

The doctrine that "God was once a man" is not an elevation of man; it is a demotion of God. It drags the Ancient of Days down into the mud of mortality. It suggests that the Holy One was once a sinner, for all men have sinned (**Romans 3:23**).

If God was a man on a fallen earth, he must have had a savior. He must have required redemption. He must have worshipped a god above him. This chain of dependency destroys the very concept of Sovereignty. It presents a universe of middle-management deities, but no CEO. No one is truly Supreme; everyone is just "next in line."

The Bible presents a God who is *"Holy, Holy, Holy"* (**Isaiah 6:3**). His holiness is His "set-apartness." He is wholly other. To say He is of the same species as man—just further along the path—is to obliterate the distinction between the Potter and the clay (**Romans 9:21**).

The Changeless Nature (Immutability)

A God who evolves from manhood to godhood is a God of change. He is mutable. But the security of the believer rests on the immutability of God. **Malachi 3:6** declares: *"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."*

James 1:17 describes the Father of lights *"with whom is no variableness, neither shadow of turning."* If God used to be a man, He exhibited massive variableness. He changed from mortal to immortal, from weak to powerful.

If God changed in the past, how can we be sure He won't change in the future? If He "progressed" into being God, could He "regress" out of it? The logical anchor of the universe is a God who

never changes because He is already perfect. You cannot improve upon perfection. Any move from perfection is a step down. Therefore, the Biblical God cannot progress; He can only BE.

The Architecture of the Man of Sin

Where does the specific ambition to "be as gods" originate? It is not found in the humble prayers of the saints. It is the ancient, identifying mark of the adversary.

1. **The Origin in Eden:** The very first lie told to mankind was the promise of divinity. In **Genesis 3:5**, the Serpent whispered, "*Ye shall be as gods.*" This was the bait used to separate man from his Creator. Mormonism has taken the Serpent's lie and turned it into their gospel's highest promise.
2. **The Sin of Lucifer:** The desire to ascend to godhood is the primal sin of Lucifer himself. **Isaiah 14:14** records his fall: "*I will ascend above the heights of the clouds; I will be like the most High.*" To seek equality with God is the spirit of Satan.
3. **The Man of Sin:** The Apostle Paul identifies this desire as the ultimate mark of the End Times apostasy. **2 Thessalonians 2:3-4** warns of the "*man of sin... who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*"

The Ultimate Irony Consider the terrifying irony of this prophecy in light of Mormon theology. If the Antichrist desires to "sit in the temple of God" and "shew himself that he is God," he does not need to invent a new religion; he simply needs to join the Mormon church.

The framework is already built for him.

- **The Seat:** In the Mormon temple, he would be explicitly taught that his destiny is to become a god. He would be invited to sit in the seat of deity.
- **The Title:** By entering the priesthood, he would not even need to fight Christ for the title of "High Priest." He could be ordained an "Elder" or "High Priest" in the "Melchizedek Priesthood" as a young man. He would instantly claim the authority that **Hebrews 5:5** says belongs only to the Begotten Son.

The false gospel has unknowingly prepared the furniture for the End Times usurper. It has normalized the blasphemy of a man holding the High Priesthood of Jesus and the blasphemy of a man sitting in a temple claiming to be a god in embryo. The Antichrist will not be an anomaly in such a system; he will be its most successful graduate.

Conclusion: The High and Lofty One

We conclude this chapter by returning to the right definition of God, found in **Isaiah 57:15**: "*For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place...*"

He inhabits eternity. He does not inhabit a timeline of progression. He is the High and Lofty One, not the "exalted man." To worship the god of Joseph Smith is to worship a fantasy—a mental idol formed by projecting human ambition onto the canvas of the cosmos.

We must strip away these false definitions and stand in awe of the true Jehovah. He is the Great I AM. He is self-existent from eternity past. He is the only One who can bear the weight of our worship because He is the only One who has no beginning and no end. We are the finite; He is the Infinite. And that gap is one that no amount of good works can ever bridge.

The Witness Test: The Case of the Vanished Plates

The Divine Standard of Evidence

In any court of law, the validity of a case rests entirely on the quality of the evidence and the reliability of the witnesses. The Bible, being a legal document of covenants between God and man, establishes strict rules of evidence to protect the people from deception. Before we examine the claims of Joseph Smith, we must establish the standard by which God Himself judges truth. This standard is known as the "Law of Witnesses," and it is found throughout the entirety of the King James Version text.

Deuteronomy 19:15 establishes the primary rule: *"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."* This verse dictates that a single voice is insufficient to establish a fact, especially regarding serious matters of sin or law. God does not ask His people to blindly trust the word of a solitary man. He requires independent corroboration to ensure that the truth is objective and not the product of one man's imagination or ambition.

This principle is so vital that it is repeated in the New Testament to govern the church. **Matthew 18:16** reiterates: *"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."* The Apostle Paul confirms this legal standard in **2 Corinthians 13:1**, stating, *"In the mouth of two or three witnesses shall every word be established."* The consistency of this rule from the Law of Moses to the Epistles of Paul proves that God never operates in secret with a single individual without providing external, verifiable checks.

Therefore, when a man claims to have a new revelation that supersedes or clarifies the established Word of God, he must face the Witness Test. He cannot simply say, "God spoke to me," and expect the world to bow. He must provide the "two or three" independent lines of evidence that the Bible demands. If the evidence is hidden, withdrawn, or solely dependent on the claimant's own word, the case must be thrown out of the court of truth.

The Claim of the Golden Plates

The foundation of the Mormon religion rests on the claim that Joseph Smith received a set of golden plates from an angel named Moroni. These plates were said to contain the "fullness of the everlasting gospel" written in a language called Reformed Egyptian. The entire authority of the Book of Mormon depends on the physical reality of these ancient records. If the plates did not exist, or if they were not an ancient artifact, then the book is a 19th-century fiction, and the religion is false.

According to the narrative, Joseph Smith was the sole individual to discover, retrieve, and possess these plates for the majority of the translation process. He claimed to have dug them up from a hill in New York called Cumorah. During the translation, he sat behind a curtain or used a seer stone

in a hat, often keeping the physical object hidden from the eyes of others. This immediate secrecy triggers the first alarm of the Witness Test.

The Bible records that when God gave the Ten Commandments, He did so publicly. **Exodus 19:16-19** describes thunders, lightnings, and the voice of a trumpet that all the people in the camp heard. The tablets of stone were not hidden away; they were placed in the Ark of the Covenant, but their existence was a public fact known to the entire nation. In contrast, the golden plates were a private revelation given to one man in the woods, shielded from public scrutiny.

The Vanishing Evidence

The most critical failure of the Mormon claim under the Law of Witnesses is the convenient disappearance of the primary evidence. After Joseph Smith finished his alleged translation, he claimed that the angel Moroni returned and took the golden plates back into heaven. This action effectively destroyed the chain of custody and prevented any forensic examination of the artifact.

In a modern criminal or civil investigation, if a key piece of evidence is "lost" or "destroyed" by the person who stands to benefit from it, the court views this with extreme suspicion. It is called "spoliation of evidence." If a man claims to have found a cure for cancer written on a scroll, but then claims the scroll was taken back by an angel, leaving only his handwritten notes, no medical board would accept his claim. The physical proof is required to verify the translation.

By removing the plates from the earth, the narrative forces the follower to rely entirely on faith in Joseph Smith's story. However, biblical faith is not blind trust in a man's story; it is trust in a revealed and established truth. The "vanishing" of the plates violates the principle of **1 John 1:1**, where the apostles speak of that "*which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.*" The biblical witnesses could physically handle the proof; the Mormon witnesses are asked to believe in an object that has been removed from reality.

The Nature of the Human Witnesses

Supporters of the Book of Mormon will point to the "Three Witnesses" and the "Eight Witnesses" whose testimonies are printed in the front of the book. However, under cross-examination using the biblical standard, these testimonies fail to meet the criteria of independent, objective evidence. These men were all close associates, family members, or financial backers of Joseph Smith. They were not hostile or neutral observers.

Furthermore, the nature of their "seeing" the plates is described in language that suggests a visionary or spiritual experience rather than a physical inspection. Some later admitted they saw the plates with "spiritual eyes" rather than their natural eyes. A witness in a court of law who claims to have seen a murder with "spiritual eyes" would be dismissed immediately. The Law of Witnesses requires empirical, objective reality—something that can be touched and measured by anyone, regardless of their spiritual state.

Deuteronomy 17:6 warns that *“at the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death.”* The life and death of the soul are at stake here. To stake one's eternal destiny on the "spiritual" vision of a small group of men who were deeply invested in the success of the movement is to violate the caution God instilled in the law.

Contrast with the Resurrection

To understand what a valid biblical witness looks like, we must contrast the golden plates with the resurrection of Jesus Christ. The resurrection is the central claim of the Gospel, and God provided "infallible proofs" (**Acts 1:3**) to establish it. Jesus did not appear only to his best friends in a dark room; He appeared to over five hundred brethren at once (**1 Corinthians 15:6**).

Crucially, Jesus invited physical investigation. In **Luke 24:39**, He told his disciples: *“Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.”* He did not say, "You must believe with your spiritual eyes." He said, "Handle me." He ate food in front of them to prove he was not a hallucination.

Even more telling is the account of Thomas in **John 20:27**. Thomas was a skeptic who refused to believe the report of the others. Jesus did not rebuke him for needing evidence; He provided it. *“Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.”* The Gospel has nothing to hide. It invites the skeptic to touch the wounds. The false gospel hides its plates and asks the skeptic to pray for a feeling.

The Silence of the Manuscripts

Another aspect of the Witness Test is the preservation of the text itself. The Bible is supported by thousands of ancient manuscripts that allow scholars to verify the accuracy of the translation. We can go back to the Greek and Hebrew texts to see what was written thousands of years ago. The physical evidence of the Bible's history is abundant and available for public scrutiny in museums around the world.

In contrast, there is no "Reformed Egyptian" text available for examination. Because the plates were taken away, there is no way to check if Joseph Smith's translation was accurate. We cannot compare his English words to the original document because the original document is gone. This creates a "closed loop" of authority where Smith is the only one who saw the source and the only one who could translate it.

Isaiah 40:8 declares, *“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.”* The physical preservation of the biblical text is a testimony to its divine origin. The disappearance of the Mormon source text suggests it was never intended to stand the test of time or scrutiny. It suggests that the "translation" was a creative writing exercise rather than a linguistic transfer.

The Danger of the Single Witness

The Bible warns repeatedly about the danger of the solitary man who claims to speak for God without the backing of established scripture and witnesses. **John 5:31** records Jesus saying, *"If I bear witness of myself, my witness is not true."* Even the Son of God, in His earthly ministry, submitted Himself to the Law of Witnesses. He pointed to the works He did, the testimony of John the Baptist, and the scriptures as His witnesses.

If Jesus Christ did not ask us to believe Him based solely on His own word, why should we accept Joseph Smith based solely on his? Smith bears witness of himself. He tells the story of the angel; he tells the story of the plates; he tells the story of the priesthood restoration. It is a monologue, not a trial.

The pattern of the Bible is that truth is established in the mouth of two or three. The Law and the Prophets testify of Christ. The Apostles and the Holy Spirit testify of Christ. The historical facts and the empty tomb testify of Christ. In the case of the vanished plates, the only voice speaking is that of Joseph Smith.

The Verdict of the Law

When we apply the biblical Witness Test to the case of the golden plates, the verdict is clear: the case must be dismissed for lack of evidence. The "witnesses" are compromised and subjective. The physical evidence was removed to prevent examination. The translation cannot be verified.

Proverbs 18:17 states, *"He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him."* Joseph Smith was first in his own cause, and his story seems plausible to those who want to believe. But when the neighbor—the biblical investigator—comes and searches him, the evidence is not found.

The demand for blind faith in a missing object is a hallmark of deception. God's truth is open, light, and verifiable. **John 3:21** says, *"But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."* The Gospel of Christ came to the light. The plates of Mormonism fled to the dark.

The Immutability of God's Word

The Bible closes with a warning in **Revelation 22:18** against adding to the words of the book. The claim of the golden plates is an attempt to add a massive volume to the closed canon of scripture. To accept this addition on the flimsy evidence of a "vanished" artifact is to despise the warnings of the text we already possess.

God has preserved His Word in the King James Version through the furnace of history. It has been tried, tested, and proven. It does not need a sequel, and it certainly does not need a sequel that hides in the shadows. The "Witness Test" is designed to protect the sheep from the wolf. The wolf comes with a secret story; the Shepherd comes with open wounds.

By standing on the KJV text alone, we are safe. We rely on the testimony of the prophets and apostles, a cloud of witnesses that surrounds us (**Hebrews 12:1**). We do not need the private

testimony of a 19th-century treasure seeker. The Bible is sufficient, its evidence is robust, and its witnesses are impeccable.

Conclusion: The Necessity of Rejection

Because the claims of Joseph Smith regarding the golden plates fail the biblical Law of Witnesses, the believer is under a spiritual obligation to reject them. **Deuteronomy 13:1-3** warns that even if a prophet gives a sign or wonder, if he leads you to other gods, you must not hearken unto him. While Smith claimed to lead to Jesus, he led to a "different Jesus" defined by a "different spirit" (**2 Corinthians 11:4**).

The vanished plates are a metaphor for the entire Mormon system: it promises substance but delivers only a story. It requires you to suspend your judgment and ignore the rules of evidence that God Himself established. The true Gospel appeals to the mind, the conscience, and the history of the world.

As we move to the next chapter, we will see that this lack of evidence is not just limited to the plates. The very soil of the American continent refuses to bear witness to the great civilizations described in Smith's book. The silence of the witnesses is matched by the silence of the archaeology.

The Archaeological Void: Silence in the Soil

The Witness of the Earth

The Bible is not a collection of fables suspended in a vacuum; it is a historical record deeply rooted in geography and dirt. When the Scriptures speak of Egypt, Babylon, Assyria, or Rome, the soil of the earth bears witness to their existence. We can dig into the sands of the Middle East and uncover the walls of Jericho, the tunnel of Hezekiah, and the inscriptions of kings named in the text. This physical evidence serves as an external anchor, validating the historical claims of the Bible.

Psalms 85:11 declares, *"Truth shall spring out of the earth; and righteousness shall look down from heaven."* The earth acts as a witness. If a civilization existed—if it built cities, fought wars, and spanned centuries—the earth will hold its bones, its foundations, and its trash. One cannot hide the physical debris of millions of people living for a thousand years.

The Book of Mormon claims to be the history of two massive civilizations—the Jaredites and the Nephites—that inhabited the Americas. It describes sprawling cities, advanced metallurgy, chariots, and wars involving hundreds of thousands of soldiers. If this record were true, the soil of North America should be teeming with evidence. However, when we interrogate the earth, it remains stubbornly silent. This "Archaeological Void" is a devastating indictment against the historical claims of Joseph Smith.

The Missing Cities

The Book of Mormon names dozens of specific cities—Zarahemla, Bountiful, and many others. It describes them as fortified metropolises with earthworks, temples, and dense populations. Yet, in nearly two centuries of intense archaeological study in the Americas, not a single city named in the Book of Mormon has been located.

Contrast this with the Bible. If you travel to Israel today, you can walk through the water tunnel Hezekiah built (**2 Kings 20:20**). You can stand on the steps of the Temple Mount where Jesus taught. The locations are known; the Bible is a map that matches the territory.

In the world of the Book of Mormon, the map is a fantasy. There are no walls of Zarahemla. There are no inscriptions in "Reformed Egyptian" on any stone, stela, or pottery shard in the entire Western Hemisphere. The "silence in the soil" suggests these cities existed only in the imagination of the author, not on the face of the American continent.

The Anachronisms of Technology

A critical method for testing the authenticity of a historical document is to check for anachronisms—items or technologies that appear in the text but did not exist in that time or place. If a document claimed Julius Caesar checked his wristwatch, we would know it was a fraud. The Book of Mormon is filled with such impossibilities.

The text claims the ancient inhabitants of America possessed steel swords, iron breastplates, chariots, and silk. However, the archaeological record of the pre-Columbian Americas is definitive: these were Stone Age cultures. They utilized obsidian (volcanic glass) and soft metals like gold and copper, but they did not possess the technology to smelt iron or produce steel.

1 Samuel 13:19 records the lack of smiths in Israel at a specific time, showing the Bible's attention to technological reality. The Book of Mormon, conversely, inserts advanced metallurgy into a setting where it did not exist. The absence of iron smelting furnaces, slag heaps, or rusted iron artifacts in the relevant archaeological layers is a scientific fact that contradicts the narrative.

The Problem of Animals

The Book of Mormon mentions specific animals allegedly used by the Nephites and Jaredites: horses, cattle, oxen, asses, and elephants. **Ether 9:19** explicitly lists "*elephants and cureloms and cumoms*" as being useful to man.

Zoology and paleontology tell a different story. The horse, for example, went extinct in the Americas around 10,000 BC and was not reintroduced until the Spanish conquistadors arrived in the 1500s. There were no horses in the Americas during the time frame of the Book of Mormon (600 BC – 400 AD). The indigenous people had no beasts of burden to pull the "chariots" mentioned in the text.

To claim that massive herds of horses and elephants existed and were used for centuries, only to vanish without leaving a single bone or tooth in the soil, is scientifically untenable. The earth preserves the bones of dinosaurs from millions of years ago; surely it would preserve the bones of the war horses from the battle of Cumorah. The absence of these remains is the earth screaming that the story is false.

The Genetic Disconnect

The Book of Mormon's introduction famously claimed (until a recent edit) that the Lamanites were the "principal ancestors" of the American Indians. The narrative asserts that a family from Jerusalem (Lehi) traveled to America and populated the continent. This is a specific biological claim that can be tested.

DNA analysis has conclusively proven that Native American populations migrated from Asia across the Bering Strait, sharing genetic markers with Siberians and Mongolians. They are not of Semitic (Jewish) descent. The DNA evidence is a biological "witness" that stands against the claim of Israelite ancestry.

Acts 17:26 says that God "*hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.*" God determined the bounds of the Native Americans' habitation via Asia, not Jerusalem. The genetic record is another layer of soil that refuses to corroborate the Book of Mormon.

The Battle of Cumorah

One of the most specific claims in the Book of Mormon is the final battle at the Hill Cumorah. **Mormon 6** describes a cataclysmic war where hundreds of thousands of Nephites were slaughtered. The text claims that 230,000 soldiers died in this single battle.

A battle of this magnitude would leave a massive scar on the land. We find arrowheads, bones, and armor from Roman battles that were much smaller and occurred much longer ago. The Hill Cumorah in New York, where this battle allegedly took place, has been farmed and excavated. It has yielded absolutely nothing. No mass graves. No thousands of steel swords. No breastplates. Nothing.

For 230,000 men to die in hand-to-hand combat and leave zero trace is physically impossible. It requires us to believe that God miraculously erased the evidence to test our faith. But God is not the author of confusion (**1 Corinthians 14:33**). He does not plant false evidence or erase real history. The silence of Cumorah is the silence of a graveyard that never was.

The Contrast with Biblical Archaeology

The comparison with biblical archaeology is stark. When critics claimed the Hittites never existed, archaeologists found the Hittite capital of Hattusa with thousands of clay tablets. When critics doubted the existence of King David, the Tel Dan Stele was discovered with the inscription "House of David."

The Bible thrives on the shovel. The more we dig, the more the Bible is vindicated. The Book of Mormon fears the shovel. The more we dig, the more its claims are exposed as fiction. **Luke 19:40** says, *"I tell you that, if these should hold their peace, the stones would immediately cry out."* In the case of the Bible, the stones cry out "Truth!" In the case of the Book of Mormon, the stones cry out "Fraud!"

The "Limited Geography" Theory

Faced with this overwhelming lack of evidence, modern Mormon apologists have retreated to a "Limited Geography Theory." They argue that the events took place in a tiny section of Central America, and that the "Hill Cumorah" in New York is just a namesake, not the actual battle site.

This is a classic case of moving the goalposts. Joseph Smith himself identified the hill in New York as the place where the plates were hidden and the battles were fought. To change the geography now is to admit that the prophet was wrong about the very setting of his revelation.

Deuteronomy 18:22 tells us that if a prophet speaks in the name of the Lord and the thing follows not, that is the thing which the Lord has not spoken. Joseph Smith's geography has not followed. The cities are not there. The retreat to Central America is a desperate attempt to hide the text in the jungle because it cannot survive in the light of the New York soil.

The Verdict of the Dust

The verdict of the archaeological record is unanimous: The civilizations of the Book of Mormon never existed. The silence in the soil is deafening. There is no Reformed Egyptian, no Nephite gold, no Lamanite chariots.

The Bible warns us in **2 Timothy 4:4** that men “*shall turn away their ears from the truth, and shall be turned unto fables.*” A fable is a story that has no grounding in reality. It may have moral lessons or exciting characters, but it did not happen. The Book of Mormon fits the definition of a fable perfectly.

By anchoring our faith in the KJV Bible, we anchor our faith in history. We trust a book that deals with real kings, real places, and real events that left their mark on the world. We do not need to invent a "spiritual geography" to excuse the lack of a physical one.

Conclusion: The Solid Ground of Truth

The chapter concludes by inviting the reader to stand on solid ground. The Christian faith is not a leap into the dark; it is a step onto the rock. **1 Peter 1:25** reminds us, “*But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*”

The enduring Word is supported by the enduring earth. The "Archaeological Void" of Mormonism is a warning sign that the path leads to nowhere. If the history is false, the theology is suspect. If the earthly things are a lie, how can we trust the heavenly things (**John 3:12**)? We must reject the fables of the 19th century and return to the verified, historical, and preserved Word of God. The soil of the earth has spoken, and its testimony is against the prophet of Palmyra.

The Telephone Game: A History of Revision

The Promise of Preservation

The authority of a scriptural text relies heavily on its stability. If God is the author, and God is unchanging (**Malachi 3:6**), then His Word must possess a character of permanence. The King James Bible stands on the promise of divine preservation. **Psalm 12:6-7** declares, *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."* This text assures the believer that the God who inspired the words has the power to keep them intact through the ages.

When we approach the Book of Mormon, we are told by Joseph Smith that it is "the most correct of any book on earth." This bold claim invites a rigorous examination. If it is the most correct book, translated by the gift and power of God, it should not require constant correction by man. However, the history of the Book of Mormon text reveals a pattern of instability that contradicts its claim to perfection.

Since its original publication in 1830, the Book of Mormon has undergone approximately 3,913 changes. While many of these are grammatical, a significant number are substantial changes to doctrine and meaning. This creates a theological dilemma: If the original translation was dictated word-for-word by the power of the Holy Ghost, why did it need to be fixed by human editors?

The Telephone Game Analogy

Most children are familiar with the game of "Telephone." A message is whispered to the first person, who whispers it to the next, and so on. By the time the message reaches the end of the line, it is often hopelessly distorted. This process illustrates the fallibility of human transmission. The Book of Mormon's history resembles this game, where the message shifts and changes with each passing edition.

The Mormon narrative claims that Joseph Smith did not translate in the traditional sense of studying and converting languages. Instead, he claimed to look into a seer stone where the English words would appear. He would read them to his scribe, who would write them down. Smith would not proceed until the scribe had written it correctly. This method implies a "dictation" model where God is responsible for every specific word.

If God gave the specific words "white and delightsome" in 1830, why did the text change to "pure and delightsome" in later editions (**2 Nephi 30:6**)? Did God change His mind about the adjective, or did the "Telephone" connection between the stone and the page get distorted? In the biblical model, **Matthew 5:18** assures us that *"one jot or one tittle shall in no wise pass from the law, till all be fulfilled."* The God of the Bible is precise; the god of the revisions seems indecisive.

Doctrinal Shifts: The Nature of God

The most damaging revisions are those that alter the nature of God Himself. The 1830 edition of the Book of Mormon contained verses that taught a modalist view of God (that Jesus and the Father are the same person), similar to the heresy of Sabellianism. For example, **1 Nephi 11:18** originally read, "*Behold, the virgin whom thou seest, is the mother of God.*"

In later editions, this was changed to read, "*Behold, the virgin whom thou seest, is the mother of the Son of God.*" This is a massive theological shift. The original text asserted that Mary was the mother of God (emphasizing Christ's absolute deity), while the revision clarifies she is the mother of the Son.

Similarly, **1 Nephi 13:40** originally said the Lamb of God is "*the Eternal Father.*" The revision changed it to "*the Son of the Eternal Father.*" These are not typos; these are fundamental changes to the identity of the deity being worshipped. **Hebrews 13:8** states, "*Jesus Christ the same yesterday, and to day, and for ever.*" A text that changes the identity of Jesus from one edition to the next cannot be a reliable witness of Him.

The "White and Delightful" Controversy

The Book of Mormon originally contained explicit racial teachings that have become embarrassing to the modern church. **2 Nephi 30:6** originally prophesied that when the Lamanites (Native Americans) accepted the gospel, their "scales of darkness" would fall from their eyes and they would become a "*white and delightful people.*" This reflected the 19th-century view that dark skin was a curse and white skin was a mark of favor.

In 1981, following the Civil Rights movement and changing social norms, this verse was altered to read "*pure and delightful people.*" The change from "white" to "pure" attempts to spiritualize a verse that was originally biological and racial.

Numbers 23:19 declares, "*God is not a man, that he should lie; neither the son of man, that he should repent.*" If the original text was the word of God, it should stand regardless of social pressure. By changing the text to fit modern sensibilities, the leadership admitted that the original wording was either an error of God or an error of Joseph Smith. Either option destroys the credibility of the book.

The Benjamin/Mosiah Error

A clear example of a human contradiction that required a "patch" is found in the confusion between King Benjamin and King Mosiah. In the 1830 edition, **Mosiah 21:28** stated that King *Benjamin* had the gift of interpreting languages. However, according to the timeline of the book's own story, King Benjamin should have been dead by this point.

Later editions changed the name from "Benjamin" to "Mosiah" to fix the chronology. While this fixes the plot hole, it exposes the mechanism of the book's creation. If Joseph Smith were translating an ancient record engraven on plates, the plates would have said "Mosiah" (or the author made a mistake). If Smith was making up a story and lost track of his characters, he would accidentally use the wrong name.

The fact that a later editor had to step in and fix a "prophetic" translation suggests the latter. **Jeremiah 8:8** warns against the *"pen of the scribes"* that is in vain. When scribes have to correct the prophet's revelation to make the timeline work, the "divine" nature of the translation evaporates.

The Excuse of "Clarification"

Apologists for the Mormon church argue that these thousands of changes are merely "clarifications" meant to better express the prophet's intent. They argue that human language is imperfect and that Joseph was struggling to put divine concepts into English.

This argument fails when we remember the method of translation. Smith claimed to use the "Urim and Thummim," divine instruments prepared by God for the express purpose of translation. If God provides the tools and the text, the result should be perfect. The "clarification" excuse works for a human author revising a draft; it does not work for a prophet delivering the Word of God.

Proverbs 30:5-6 states, *"Every word of God is pure... Add thou not unto his words, lest he reprove thee, and thou be found a liar."* To "clarify" God's word is to add to it or subtract from it. It implies that God was not clear the first time. The KJV translators worked with fear and trembling to reflect the original manuscripts; they did not feel the liberty to rewrite the theology to suit their times.

The "Most Correct Book" Fallacy

Joseph Smith famously stated, *"I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion."* This statement serves as the standard by which the book must be judged. A book that requires nearly 4,000 corrections cannot be the "most correct."

In contrast, the King James Bible has been scrutinized for over 400 years. While spelling has been standardized (e.g., "sinne" to "sin"), the underlying text and doctrine have remained rock solid. We do not find verses in the KJV where Jesus changes from being the Father to the Son of the Father between editions.

Psalms 119:160 says, *"Thy word is true from the beginning: and every one of thy righteous judgments endureth for ever."* The hallmark of truth is endurance. The hallmark of the Book of Mormon is evolution. It evolves to survive, shedding its more controversial or erroneous parts like a snake sheds its skin.

The Authority of the Original

If a believer claims that the Book of Mormon is the word of God, the question must be asked: *Which* Book of Mormon? Is it the 1830 version with the modalist God and the white Lamanites? Or is it the 1981 version with the distinct God and the pure Lamanites? They cannot both be the "most correct."

This creates a crisis of authority. If the text can change, then the authority lies not in the book, but in the living leaders who edit it. This shifts the foundation of the faith from the objective Word to the subjective decisions of men. This is the exact opposite of the biblical model.

Isaiah 40:8 contrasts the fading flower with the standing Word. In the Mormon system, the Word fades and changes, while the church organization stands. In the biblical system, the organization may falter, but the Word stands forever as the judge of the church.

Conclusion: The Unchanging Standard

The "Telephone Game" of the Book of Mormon reveals a history of revision that is incompatible with the claims of divine dictation. A God who cannot get the names of his kings right or who changes his mind about the nature of his own existence is not the God of the Bible.

The believer is invited to trust in the **Answer of the Anvil**—the KJV Bible that has broken the hammers of its critics for centuries without changing its shape. **James 1:17** describes the Father of lights, with whom is *“no variableness, neither shadow of turning.”* His Word reflects His character.

We must reject the shifting sands of a revised revelation and stand on the solid rock of the preserved Scripture. The telephone line of Mormonism is full of static and distortion; the line of the Prophets and Apostles is clear, written in blood, and preserved for eternity.

The Prophetic Test: The Missouri Failure

The Divine Standard of Accuracy

When a man claims to speak for the Creator of the universe, he steps into a realm of absolute accountability. The Bible does not leave the definition of a prophet open to interpretation or batting averages. God establishes a rigorous, binary test in the Law of Moses to determine the validity of anyone claiming divine inspiration. This test is found in **Deuteronomy 18:20-22**.

The text declares: *“But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak... even that prophet shall die.”* The seriousness of the offense is capital. But how does the common man know if the prophet is lying? Verse 22 provides the scientific control: *“When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.”*

This is the "One Strike Rule." In the economy of God, a prophet does not get to be right 90% of the time. If the Holy Spirit is the author of the prophecy, and the Holy Spirit knows the future perfectly, then a true prophecy must be 100% accurate. If a prophet makes a specific prediction with a specific timeline and it fails, he is exposed as a fraud. We must apply this unforgiving standard to the specific prophecies of Joseph Smith regarding the temple in Independence, Missouri.

The Missouri Prophecy

In the early 1830s, Joseph Smith identified Jackson County, Missouri, as the biblical Garden of Eden and the site of the future "New Jerusalem." This was to be the central gathering place for the Saints in the latter days. On September 22 and 23, 1832, Smith received a revelation (recorded in their Doctrine and Covenants, Section 84) that made a concrete, time-bound promise regarding a temple to be built in that specific location.

The prophecy stated that the city of New Jerusalem would be built by the gathering of the saints, beginning at the temple lot. Crucially, verse 5 of that revelation declared: *“For verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house.”*

The parameters of this prophecy are clear and inescapable.

1. **The Location:** Independence, Missouri.
2. **The Event:** A temple (house) would be built.
3. **The Timeline:** "This generation shall not all pass away."

4. **The Outcome:** The glory of the Lord would fill it. Joseph Smith staked his prophetic reputation on the claim that the people living in 1832 would see this temple completed.

The Historical Reality

History serves as the brutal judge of this prediction. Instead of gathering and building a glorious temple, the Mormons were forcibly driven out of Jackson County by 1833. They were later expelled from the entire state of Missouri in 1838 under the "Extermination Order" of Governor Boggs. They fled to Illinois and eventually to Utah.

The "generation" that was alive in 1832 has entirely passed away. Every man, woman, and child who heard Joseph Smith speak those words is dead. The year 1900 came and went; the year 2000 came and went. Today, nearly two centuries later, there is no great temple filled with the glory of God on the temple lot in Independence, Missouri, owned by the LDS Church.

The site, known as the "Temple Lot," is actually owned largely by a small breakaway group (The Church of Christ - Temple Lot), and for most of history, it has been an empty field of grass. The prediction that the specific generation of 1832 would see the completion of that temple failed completely. According to **Deuteronomy 18:22**, "*the thing followed not.*" Therefore, the Lord did not speak it.

The "Conditional" Excuse

When confronted with this undeniable failure, defenders of Joseph Smith often retreat to the argument of "conditional prophecy." They argue that God intended to fulfill the prophecy, but because the Saints were disobedient or because of the persecution by their enemies, God revoked the promise. They claim that the prophecy was conditional on their faithfulness.

This defense fails when measured against the nature of the prophecy itself. Smith did not say, "If you are good, I will build a house." He used the language of absolute certainty: "*Verily this generation shall not all pass away until an house **shall** be built.*" The word "shall" implies divine decree, not human probability.

Furthermore, **Numbers 23:19** destroys the idea that God is thwarted by human weakness in His sovereign decrees: "*God is not a man, that he should lie... hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*" If God predicts a specific event in a specific generation and then cancels it because people were mean or disobedient, then God is not sovereign; He is reactionary. It implies that the mobs of Missouri were more powerful than the decree of the Almighty.

Comparison with Biblical Prophecy

To see the hollowness of the "conditional" excuse, we must compare Smith's failure with the successes of biblical prophets. When God predicted the captivity of Israel, it happened regardless

of their prayers. When God predicted the destruction of Jerusalem by Babylon, it happened exactly as Jeremiah said, despite the false prophets claiming peace.

Consider the prophecy of Christ's birth. God predicted the Messiah would be born in Bethlehem (**Micah 5:2**). Imagine if Mary and Joseph had been persecuted and fled to Egypt, and Jesus was born in Cairo, and God said, "Well, I meant for it to be Bethlehem, but the political situation was too hard." That is unthinkable.

God's prophecies are "sure" words (**2 Peter 1:19**). When Jesus predicted the destruction of the Jewish temple in **Matthew 24:2**, saying *"There shall not be left here one stone upon another,"* it happened literally and completely in 70 A.D. He did not say, "Unless you repent, then I'll save the building." He stated a future fact. Joseph Smith stated a future fact, and the future proved him a liar.

The Redefinition of "Generation"

Another common tactic to salvage this failed prophecy is to redefine the word "generation." Apologists argue that "this generation" did not mean the people living then, but rather the "generation of believers" or a "dispensation" that lasts for hundreds or thousands of years. This is a classic example of shooting the arrow and then painting the bullseye around it.

In 1832, the phrase "this generation" had a plain meaning: the people living at that time. Joseph Smith undoubtedly meant the people he was speaking to. To twist the word to mean "a generic group of people spanning centuries" renders the prophecy meaningless. If "this generation" just means "Mormons in general," then the prophecy has no time limit and serves as no sign at all.

This mirrors the error of modern cults who set dates for the end of the world and then, when the date passes, claim they made a "miscalculation" or that the event happened "spiritually." **Ezekiel 13:6** condemns those who have *"seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word."*

The Problem of the Civil War Prophecy

Supporters often pivot to Joseph Smith's "Civil War Prophecy" (D&C 87) as proof of his accuracy. Smith predicted war beginning in South Carolina. While this seems impressive, a closer look reveals the vague nature of political guessing versus divine revelation. In 1832, when the prediction was made, the "Nullification Crisis" was already occurring in South Carolina, and newspapers across the country were already predicting war.

More importantly, the same prophecy claimed that this war would lead to *"war poured out upon all nations"* and would result in the *"full end of all nations."* The American Civil War did not turn into a global conflict that ended all nations. The nations of Great Britain, France, and Russia continued. The "full end" did not come.

Even when Smith guessed correctly about the start of a conflict, he failed on the scope and the outcome. A broken clock is right twice a day, but a Prophet of God must be right every second. **Jeremiah 28:9** sets the standard: *"The prophet which prophesieth of peace, when the word of the prophet shall come to pass, then shall the prophet be known, that the LORD hath truly sent him."*

The Implication of the "Center Place"

The failure of the Missouri prophecy is not just a matter of real estate; it is a theological catastrophe. Smith taught that Missouri was the literal location of the Garden of Eden (Adam-ondi-Ahman) and the specific spot where Christ would return to reign. The entire eschatology (end-times theology) of Mormonism is built on the gathering to this "Center Place."

If the temple was not built, and the Saints were not gathered, and the New Jerusalem was not established, then the central pillar of Smith's millennialism has collapsed. The modern LDS Church has largely abandoned the literal gathering to Missouri in favor of "building Zion where you are." This is a concession of defeat.

By spiritualizing the location or indefinitely postponing the event, the church admits that the literal fulfillment promised by Smith is impossible. **Proverbs 25:14** states, *"Whoso boasteth himself of a false gift is like clouds and wind without rain."* The Missouri prophecy was a cloud that promised the rain of the Spirit, but it passed over dry and empty.

The Verdict of the Empty Field

Today, the "Temple Lot" in Independence stands as a physical monument to the failure of Joseph Smith. It is a patch of grass that testifies against him. Every day that the sun rises over that empty lot is another day that **Deuteronomy 18:22** is proven true.

If God had commanded that house to be built, all the armies of the earth could not have stopped it. **Isaiah 46:10** declares that God says, *"My counsel shall stand, and I will do all my pleasure."* The fact that the temple does not stand proves that it was not God's counsel, nor His pleasure.

It was the presumption of a man trying to build an earthly kingdom. When the political and military reality crushed his ambition, the prophecy was left in ruins. The believer who drives past that lot is forced to choose: Was God weak, or was Joseph wrong? The Bible allows only one answer: God is omnipotent; therefore, the prophet who failed was false.

Conclusion: The Safety of Truth

The chapter concludes with a warning against the fear of false prophets. **Deuteronomy 18:22** ends with the command: *"thou shalt not be afraid of him."* False prophets use fear to keep their followers—fear of leaving, fear of losing salvation, fear of missing out on the "mysteries."

But once a prophet is exposed as a failure, the fear evaporates. We do not need to fear a man who cannot predict the future of a building project, let alone the eternal destiny of the soul. We are free to walk away.

We turn instead to the sure word of prophecy found in the Scriptures (**2 Peter 1:19**). The prophecies of the Bible regarding the birth, death, and resurrection of Christ, the rise and fall of empires, and the condition of the human heart have all been fulfilled with laser precision. We anchor our souls in the God who knows the end from the beginning, not the man who guessed and got it wrong.

The Moral Test: Character and Polygamy

The Biblical Qualification for Leadership

When God appoints a man to lead His people, He does not merely look at his charisma, his intellect, or his ability to tell a story. He looks primarily at his character. The New Testament provides a strict, non-negotiable checklist for anyone seeking the office of a bishop or elder. These are not suggestions; they are divine requirements.

1 Timothy 3:2 establishes the primary domestic qualification: *“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach.”* **Titus 1:6** reinforces this standard: *“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.”*

The phrase "husband of one wife" is the legal limit set by the Apostle Paul for the New Testament church. It acts as a gatekeeper. If a man has multiple wives, he is immediately disqualified from the ministry. He may be a king in the Old Testament sense, or a sultan in the Eastern sense, but he cannot be a Christian bishop or elder.

Joseph Smith claimed to be not just an elder, but the "Prophet, Seer, and Revelator" of the church—the highest office in the land. Yet, by the time of his death, he had collected between 30 and 40 wives. By the standard of **1 Timothy 3**, Joseph Smith was morally disqualified from holding any office in the Church of Jesus Christ. He failed the very first test of blamelessness.

The Definition of Adultery

To understand the gravity of Smith's actions, we must define marriage and adultery according to the King James text. In **Matthew 19:4-6**, Jesus defines marriage as the union of two people: *“Have ye not read, that he which made them at the beginning made them male and female... and they twain shall be one flesh?”* The math of God is "twain" (two), not "many."

Adultery is the violation of this union. But Joseph Smith's practice went beyond simple polygamy; it ventured into polyandry—the marriage of a woman who already has a living husband. Historical records confirm that of Smith's wives, approximately 12 to 14 of them were already legally married to other men.

Romans 7:3 provides the legal definition: *“So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.”*

According to Paul's legal argument, a woman cannot have two living husbands. If she marries a second man while the first is alive, she is an adulteress. By taking women like Zina Huntington Jacobs and Henry B. Jacobs' wife, Joseph Smith was not participating in "biblical marriage"; he was soliciting women to commit adultery according to the explicit text of Romans. He made himself a partner in their sin.

The Predatory Nature of the Practice

The moral test of a prophet also involves how he treats the vulnerable. True religion is to visit the fatherless and widows in their affliction (**James 1:27**). It is not to exploit them. The demographic profile of Smith's wives reveals a disturbing pattern of targeting young girls and vulnerable women.

Among his wives were Helen Mar Kimball (age 14) and Nancy Winchester (age 14). While some apologists argue that "girls married young back then," the average marriage age in the 1840s was roughly 20 to 22. A 37-year-old man marrying a 14-year-old girl was not standard practice; it was an aberration.

Furthermore, Smith often used his prophetic authority to coerce these marriages. He told girls (and their families) that their eternal salvation, and the salvation of their entire household, depended on them accepting his proposal. This is spiritual extortion. To trade the promise of heaven for sexual access is the definition of a wolf in sheep's clothing. **Matthew 7:15** warns us to "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*" A wolf devours the sheep for his own appetite; a shepherd lays down his life for them.

The Deception and the Lie

Perhaps the most damning evidence against Smith's character is not just the act of polygamy, but the persistent lying about it. A prophet of God must be a man of truth. **Ephesians 4:25** commands: "*Wherefore putting away lying, speak every man truth with his neighbour.*"

While Joseph Smith was privately marrying dozens of women, he was publicly denying it. In the 1835 edition of the Doctrine and Covenants, the church published a statement on marriage (Article 101) that declared: "*Inasmuch as this church of Christ has been reproached with the crime of fornication, and polygamy: we declare that we believe, that one man should have one wife; and one woman, but one husband.*"

This was a lie. At the very moment this was being printed as scripture, Smith was already practicing polygamy. He lied to the public, he lied to his followers, and most famously, he lied to his first wife, Emma. He conducted these marriages in secret, behind her back, often without her knowledge or consent.

Revelation 21:8 lists "*all liars*" among those who shall have their part in the lake which burneth with fire and brimstone. A man who lives a double life—preaching monogamy in public while practicing polygamy in private—possesses a seared conscience. He has failed the moral test of integrity.

The Contradiction of the Book of Mormon

The irony of Smith's polygamy is that it violated his own "most correct book." The Book of Mormon, in **Jacob 2:24**, explicitly condemns the practice of David and Solomon: "*Behold, David*

and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord."

Verse 27 continues the command: *"Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife; and concubines he shall have none."*

This text calls polygamy "abominable." Yet, in **Doctrine and Covenants 132** (recorded in 1843), God allegedly changes His mind and tells Joseph that the wives of David and Solomon were given *"of me, saith the Lord."*

This creates a fatal contradiction. Was David's polygamy abominable (Jacob 2) or was it a gift from God (D&C 132)? It cannot be both. The God of the Bible does not call something an "abomination" on Monday and a "holy principle" on Tuesday. **Leviticus 18** lists moral abominations; they are static moral laws, not shifting policies. By contradicting his own translated text to justify his libido, Smith proved that his revelations were self-serving.

The Excuse of "Raising Seed"

The standard defense for polygamy in the Book of Mormon (**Jacob 2:30**) is that God commands it only when He wants to *"raise up seed unto me."* In other words, the purpose is to produce a massive amount of children.

However, when we look at the fruit of Joseph Smith's plural marriages, this justification evaporates. Despite having over 30 wives, there is no conclusive DNA evidence that Smith fathered children with any of them except Emma. If the purpose was to raise up seed, the plan was a total biological failure.

This implies that the marriages were not about reproduction, but about something else. If they were not for "raising seed," then according to **Jacob 2**, they were for "whoredoms." The failure of the biological mandate exposes the "commandment" as a cover for illicit relationships.

The Warning of Solomon

Mormonism frequently appeals to the Old Testament patriarchs (Abraham, Jacob, David, Solomon) to justify polygamy. They argue, "If they did it, why can't we?" This argument ignores the specific biblical commentary on those kings.

Deuteronomy 17:17 gave a specific command to the future king of Israel: *"Neither shall he multiply wives to himself, that his heart turn not away."* God explicitly forbade the king from doing exactly what Solomon did.

When Solomon multiplied wives, the result was not greater godliness; it was apostasy. **1 Kings 11:4** records: *"For it came to pass, when Solomon was old, that his wives turned away his heart after other gods."* Polygamy was the vehicle of Solomon's destruction. It introduced idolatry and compromise into the kingdom.

By restoring the "sins" of Solomon rather than the "laws" of Christ, Joseph Smith led his people into the same trap. He turned their hearts away from the simplicity of the Gospel to the complexity of a harem. He resurrected a practice that God had tolerated in times of ignorance (**Acts 17:30**) but had regulated and ultimately moved His people away from in the New Covenant.

The Sanctity of the Type

The deepest theological reason for monogamy is found in **Ephesians 5:31-32**. Paul quotes Genesis regarding the two becoming one flesh and then says: *"This is a great mystery: but I speak concerning Christ and the church."*

Human marriage is a living "type" or picture of the relationship between Christ (the Groom) and the Church (the Bride). Christ has only *one* Bride. He is not a polygamist. He does not have many bodies; He has one Body.

Polygamy destroys this typology. It paints a picture of a Christ who has a harem of churches, or a divided loyalty. It mars the image of the exclusive, jealous love that God has for His people. By engaging in polygamy, Smith defaced the very image of the Gospel that marriage was designed to project. He turned the beautiful mystery of "two becoming one" into the carnal arrangement of "one collecting many."

The Fruit of the Tree

Jesus gave us the ultimate test for any prophet in **Matthew 7:20**: *"Wherefore by their fruits ye shall know them."* We must look at the fruit of polygamy in the history of the Mormon church.

Did it produce peace, holiness, and joy? No. It produced jealousy, secrecy, federal persecution, and broken hearts. It led to the "Mountain Meadows Massacre" mentality of isolationism. It led to the fundamentalist splinter groups (FLDS) that continue to abuse young girls today. The fruit is rotten.

A bad tree cannot bring forth good fruit. A system that requires women to share a husband, that treats them as rewards for priesthood faithfulness, and that measures a man's glory by the number of his wives is a system rooted in the flesh, not the Spirit. **Galatians 5:19** lists *"adultery, fornication, uncleanness, lasciviousness"* as the works of the flesh. These are the fruits of the polygamous era.

Conclusion: The One Husband

The chapter concludes by pointing the reader back to the purity of the Christian standard. **2 Corinthians 11:2** says: *"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."*

The goal of the Christian life is chaste devotion to one Husband, Jesus Christ. We do not need the distractions of "celestial marriage" or the complications of polygamy. We need the simplicity of devotion to Him.

Joseph Smith failed the Moral Test. He failed as a husband to Emma, he failed as a protector of the flock, and he failed as a keeper of the biblical law for elders. A man who cannot rule his own spirit is like a city that is broken down, and without walls (**Proverbs 25:28**). The walls of Smith's character were breached by lust, and the enemy rushed in, bringing a false gospel with him. We must seek a leader who is "blameless," and we find that leader only in the person of Jesus Christ.

The Comparative Diagnosis: The Pattern of False Prophets

The Strategy of the Counterfeit

When a counterfeiter creates fake currency, he follows a specific pattern. He does not reinvent the bill entirely; he copies the original design but changes key details—the watermark, the signature, or the material. Satan, the "father of lies" (**John 8:44**), operates as a spiritual counterfeiter. Throughout history, he has utilized a consistent template to introduce false religions. By comparing Joseph Smith to other major claimants of "new revelation," specifically Muhammad (Islam) and Ellen G. White (Seventh-day Adventism), we can identify a distinct "Pattern of False Prophets."

The Bible warns us in **Ecclesiastes 1:9** that *"there is no new thing under the sun."* The deception of the 19th century is merely a recycled version of the deception of the 7th century. By placing these figures side by side, the diagnosis becomes clear: Joseph Smith was not a unique American phenomenon; he was a participant in a global, historical pattern of anti-biblical revisionism.

The Angelic Encounter in Isolation

The most striking parallel between Joseph Smith and Muhammad is the origin story of their revelations. Both men claimed to be isolated in a solitary place (a cave for Muhammad, a grove for Smith) when they were visited by an angel of light.

- **Muhammad (610 AD):** Claimed the angel Gabriel (Jibril) appeared to him in the cave of Hira and commanded him to "Recite!" This began the dictation of the Quran.
- **Joseph Smith (1820s):** Claimed the angel Moroni appeared to him in his bedroom and the woods, leading him to the golden plates. This began the dictation of the Book of Mormon.

In both cases, the revelation depended entirely on the word of an angel. However, the Bible explicitly warns against this specific scenario. **Galatians 1:8** states: *"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."*

Paul's warning is prophetic. He anticipated that the primary vehicle for false gospels would be "an angel from heaven." Both Muhammad and Smith validated their message not by the existing Scripture, but by the authority of a shining being. The Bible commands us to *"try the spirits whether they are of God"* (**1 John 4:1**). A spirit that contradicts the finished work of Christ (as both angels did) is a lying spirit.

The "Unlearned" Prophet

Another key component of the pattern is the claim of illiteracy or lack of education to bolster the "miracle" of the text.

- **Islam:** Muslims argue that the Quran must be divine because Muhammad was "illiterate" (*ummi*) and could not have written such beautiful Arabic poetry on his own.
- **Mormonism:** Mormons argue that the Book of Mormon must be divine because Joseph Smith was an "unlearned farm boy" with a third-grade education who could not have written such a complex history on his own.

This argument is a logical fallacy known as the "Argument from Incredulity." Just because it seems unlikely that a man could write a book, it does not mean God wrote it. History is full of brilliant works by uneducated men (e.g., John Bunyan). Furthermore, Smith was surrounded by literate men like Oliver Cowdery and Sidney Rigdon. The "miracle" of the text is used to bypass the "content" of the text. The Bible does not ask, "Is the author uneducated?" It asks, "Is the word true?" (**John 17:17**).

The Claim of Corruption

To make room for their "new" revelation, both prophets had to attack the "old" revelation. They both operated on the premise that the Bible had been corrupted, lost, or tampered with by Jews and Christians.

- **Muhammad:** Taught that the Torah and the Gospel (*Injeel*) were originally given by God but were corrupted (*tahrif*) by Jews and Christians to hide prophecies of Muhammad and remove true monotheism. Therefore, the Quran was needed to "restore" the truth.
- **Joseph Smith:** Taught that the Bible was missing "plain and precious parts" taken away by the "great and abominable church." Therefore, the Book of Mormon was needed to "restore" the fullness of the gospel.

This attack on the preservation of Scripture is the heartbeat of all false prophets. They must tear down the foundation of the Bible to build their own house. However, Jesus promised in **Matthew 24:35**, "*Heaven and earth shall pass away, but my words shall not pass away.*" To claim the Bible is corrupt is to call Jesus a failure at keeping His promise. The KJV stands as the refutation of both the Quran and the Book of Mormon by simply continuing to exist in its purity.

The Plagiarism of the Past

When we examine the texts produced by these prophets, we find that they are not "new" revelations but collages of existing material.

- **Ellen G. White (1840s):** The prophetess of Adventism wrote volumes of "visions" (e.g., *The Great Controversy*). Studies have shown that she plagiarized extensively from evangelical historians and writers of her day (e.g., Conybeare and Howson), often copying paragraphs word-for-word without attribution.
- **Joseph Smith:** The Book of Mormon contains massive sections of the King James Bible (Isaiah, Matthew, etc.), copied verbatim—including the italics added by the KJV

translators and translation errors specific to the 1769 edition. It also mirrors themes found in books like *The Late War* (1816) and *View of the Hebrews* (1823).

This is the "Pattern of the Parrot." The false prophet mimics the religious language of the day to sound authoritative. **Jeremiah 23:30** declares: "*Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.*" God condemns those who copy-paste their theology from others and stamp "Thus saith the Lord" on it.

The Shift to Polygamy/Sensuality

The moral trajectory of the false prophet almost always bends toward the flesh. As their power grows, their "revelations" become increasingly convenient for their personal desires.

- **Muhammad:** Received special revelations that exempted him from the four-wife limit imposed on other Muslims (Surah 33:50), allowing him to marry unlimited wives, including the wife of his adopted son, Zayd.
- **Joseph Smith:** Received the revelation of **D&C 132** that commanded the practice of polygamy and threatened his wife Emma with destruction if she did not accept it.

This pattern reveals the utilitarian nature of their god. The deity of the false prophet is a servant of the prophet's lust. In contrast, the God of the Bible calls His leaders to a higher standard of self-denial. **Mark 10:45** says the Son of Man came not to be ministered unto, but to minister. The false prophet comes to be ministered unto, often physically and sexually.

The Violent Defense

When the "new revelation" faces scrutiny or opposition, the response is often coercion or violence, justified by divine command.

- **Islam:** The doctrine of *Jihad* evolved. When Muhammad was weak in Mecca, he preached tolerance. When he gained power in Medina, he preached the sword (**Surah 9:5**), commanding the killing of idolaters.
- **Mormonism:** The doctrine of "Blood Atonement" and the Danites. When Smith and Young gained power in Nauvoo and Utah, the rhetoric became violent. Sidney Rigdon's "Salt Sermon" threatened a war of extermination against dissenters. This culminated in events like the destruction of the *Nauvoo Expositor* press (which led to Smith's death) and the Mountain Meadows Massacre.

The true Gospel advances by the power of the Spirit, not the sword. **Zechariah 4:6** says, "*Not by might, nor by power, but by my spirit, saith the LORD of hosts.*" When a religion needs a sword or a gun to protect its prophet's reputation, it admits that it lacks the power of truth.

The Final Denial of the Son

The ultimate diagnostic test for any spirit is its confession of Jesus Christ. The "Pattern of False Prophets" always leads to a demotion of the Son of God.

- **Islam:** Explicitly denies the Sonship of Christ. The Quran says, "God forbid that He should have a son" (Surah 4:171). It reduces Jesus to a mere prophet, inferior to Muhammad.
- **Mormonism:** Redefines the Sonship of Christ. It teaches that Jesus is the spirit-brother of Lucifer, the firstborn of a Heavenly Mother, and one of many gods. It denies His eternal, uncreated deity (Arianism).
- **Ellen G. White:** While more subtle, early Adventist theology often struggled with the full deity of Christ (semi-Arianism) and elevated the writings of White to a level of authority that rivals Christ's Scripture.

1 John 4:3 gives the final verdict: *"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist."* To come in the flesh implies He existed *before* the flesh (eternal deity). Any system that attacks the eternal, uncreated glory of Jesus is part of the antichrist spirit.

Conclusion: The Singular Gospel

The comparative diagnosis proves that Joseph Smith was not an anomaly. He was a symptom of a spiritual disease that has plagued humanity for millennia. The symptoms are always the same:

1. An angel with a different gospel.
2. An attack on the Bible's sufficiency.
3. A prophet who is "more equal" than others.
4. A different Jesus.

We do not need to study every counterfeit bill to recognize a fake; we only need to know the master copy. By knowing the KJV Bible and the true Christ, the "Pattern of False Prophets" becomes obvious. We turn away from the caves, the groves, and the visions of men, and we look to the open tomb and the open Book.

The Authority of the Anvil: KJV Superiority

The Anvil That Wears Out the Hammers

There is a famous inscription on a monument to the French Huguenots that describes the Bible as an anvil. It reads: *"Hammer away, ye rebel bands, your hammers break; God's anvil stands."* Throughout history, skeptics, emperors, and false prophets have struck the Bible with the hammers of persecution, criticism, and "new revelation." Yet, when the dust settles, the hammers are broken, the critics are dead, and the anvil of God's Word remains unscratched.

The King James Version of the Bible is the English embodiment of this anvil. For over four centuries, it has stood as the standard of truth, the foundation of law, and the comfort of the sorrowing. It has weathered the storms of the Enlightenment, the attacks of Darwinism, and the revisions of modern cults. It does not need to be defended; it only needs to be unleashed.

In contrast, the Book of Mormon is a hammer made of glass. It shattered the moment it struck the anvil of history. It requires constant defense, constant revision, and constant apologetics to keep it from falling apart. The choice before the believer is simple: will you build your life on the anvil that breaks the hammer, or will you trust the hammer that is already cracked?

The Doctrine of Divine Preservation

The authority of the KJV rests on the promise of God, not the scholarship of men. **Psalm 12:6-7** gives the guarantee: *"The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever."*

This text teaches that preservation is a divine act. God did not retire after inspiration; He is actively involved in keeping His words available to every generation. The fact that we hold a Bible today that matches the Bible of the early church is a miracle of providence.

Joseph Smith's entire religion is built on the premise that God failed to keep this promise. He taught that the Bible was corrupted, that "plain and precious parts" were removed, and that the world was left in darkness until 1830. This is an attack on the character of God. If God could not preserve the book He wrote, how can He preserve the soul He saved? We reject the Mormon premise because we believe the Bible's promise.

The Witness of the Manuscripts

The "Authority of the Anvil" is supported by a mountain of physical evidence. The New Testament of the King James Bible is based on the *Textus Receptus* (Received Text), which is supported by the vast majority of the 5,000+ extant Greek manuscripts. These manuscripts come from different centuries and different countries, yet they agree with a supernatural harmony.

Furthermore, we have the writings of the "Church Fathers" (men like Ignatius, Polycarp, and Justin Martyr) who quoted the New Testament so extensively that we could reconstruct almost the entire Bible just from their citations. These quotations prove that the Bible we have today is the same Bible they had in the first and second centuries.

Contrast this with the "witness" of the Book of Mormon. There are no ancient manuscripts. There are no quotes from ancient Nephite fathers found in other documents. There is simply a vacuum. To trade the mountain of manuscript evidence for the vacuum of Smith's story is to commit intellectual suicide. **Acts 26:26** reminds us that *"this thing was not done in a corner."* Christian truth is public, documented, and verifiable.

The Unity of the Sixty-Six

The Bible is a library of sixty-six books, written by forty different authors, over a period of 1,500 years, in three different languages, on three different continents. Yet, it tells one unified story with one central Hero: Jesus Christ. There is no contradiction between the Law of Moses and the Gospel of Paul; there is only progression and fulfillment.

This unity is the seal of divine authorship. No human committee could produce such a work. **2 Peter 1:21** explains: *"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."* The Holy Ghost is the single Author behind the many penmen.

The Book of Mormon, despite being written by one man (Smith) over a short period, fails to maintain this unity. As we have seen, it contradicts itself on the nature of God, the timeline of events, and the practice of polygamy. It also contradicts the Bible. It introduces a "different gospel" of merit and works that cannot be harmonized with the grace found in Romans and Galatians. The discord of the Book of Mormon proves it is the product of a confused human mind, not the unified Mind of God.

The Sufficiency of Scripture

The ultimate argument against "Another Testament" is that the First Testament is sufficient. **2 Timothy 3:16-17** declares: *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."*

The word "perfect" here means complete or mature. The phrase "thoroughly furnished" means fully equipped. If the Bible is capable of making a man perfect and fully equipped for *all* good works, then what is left for the Book of Mormon to do?

If the Bible is "missing" plain and precious parts, then Paul lied to Timothy. He told Timothy that the scriptures he had were enough to save him and equip him. To accept the Book of Mormon is to say that the Bible is insufficient—that it is a "starter pack" that needs an upgrade. The Christian stands on the sufficiency of the Bible. It is the whole counsel of God (**Acts 20:27**), and it needs no supplement.

The Warning of the Seal

The Bible closes with a terrifying warning that acts as a seal upon the canon. **Revelation 22:18-19** states: *“For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.”*

While some argue this applies only to the Book of Revelation, the principle is found throughout scripture (**Deuteronomy 4:2, Proverbs 30:6**). Revelation is the final book; it describes the end of history and the eternal state. Logically, there is nothing left to say after the end.

Joseph Smith violated both parts of this warning. He "added" the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. He "took away" from the authority of the Bible by calling it corrupt and mistranslated. He broke the seal of the canon. The believer who respects the command of Christ will not touch a book that claims to be an addition to the finished word.

The Superiority of the Christ

Ultimately, the battle between the books is a battle between two Christs. The Jesus of the King James Bible is the **Alpha and Omega**, the Beginning and the End (**Revelation 1:8**). He is the Creator of all things, not a created being. He is the *“only wise God”* (**Jude 1:25**). He saves by His blood alone, without the works of the law.

The Jesus of Mormonism is a "spirit brother" of Lucifer. He is one of many gods. His salvation is a "plan of progression" that requires passwords, handshakes, and temple rituals. He is a weak savior who makes salvation possible but not certain.

The KJV presents a Christ who is able to save them to the *uttermost* (**Hebrews 7:25**). When we lift up the KJV, we lift up this high and holy Christ. We lift up a Savior who does not need our help to save us. The superiority of the Bible is found in the superiority of the Person it reveals.

The Call to Anchor

The world is a sea of confusion. "New" revelations, conspiracy theories, and spiritual fads wash over the church like waves. **Ephesians 4:14** warns us not to be *“children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness.”*

The only way to stop being tossed to and fro is to drop an anchor. The King James Bible is that anchor. It has held the ship of the church steady for centuries. It connects us to the apostolic age. It connects us to the martyrs. It connects us to the truth.

To the Mormon or the seeker reading this: You have been offered a new map that leads to a different island. We invite you to throw that map away and return to the chart used by the saints of old. Come back to the Bible. Read the Gospel of John without the filter of Joseph Smith. Read

the Epistle to the Romans without the lens of the "Restoration." You will find that the water of life is clear and free.

Conclusion: The Final Verdict

The evidence is in. The witnesses have spoken.

- **The Plates:** Vanished.
- **The Soil:** Silent.
- **The Text:** Revised.
- **The Prophecies:** Failed.
- **The Morality:** Corrupt.
- **The Pattern:** Counterfeit.
- **The Bible:** Stands.

We conclude our examination with the words of **Jeremiah 6:16**: *“Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”*

The "old paths" are the paths of the Bible. The "new paths" of 1830 are the paths of unrest, labor, and doubt. We choose the old path. We choose the finished work. We choose the King James Bible. And in doing so, we find rest for our souls.

A Topical Index for the Berean Student.

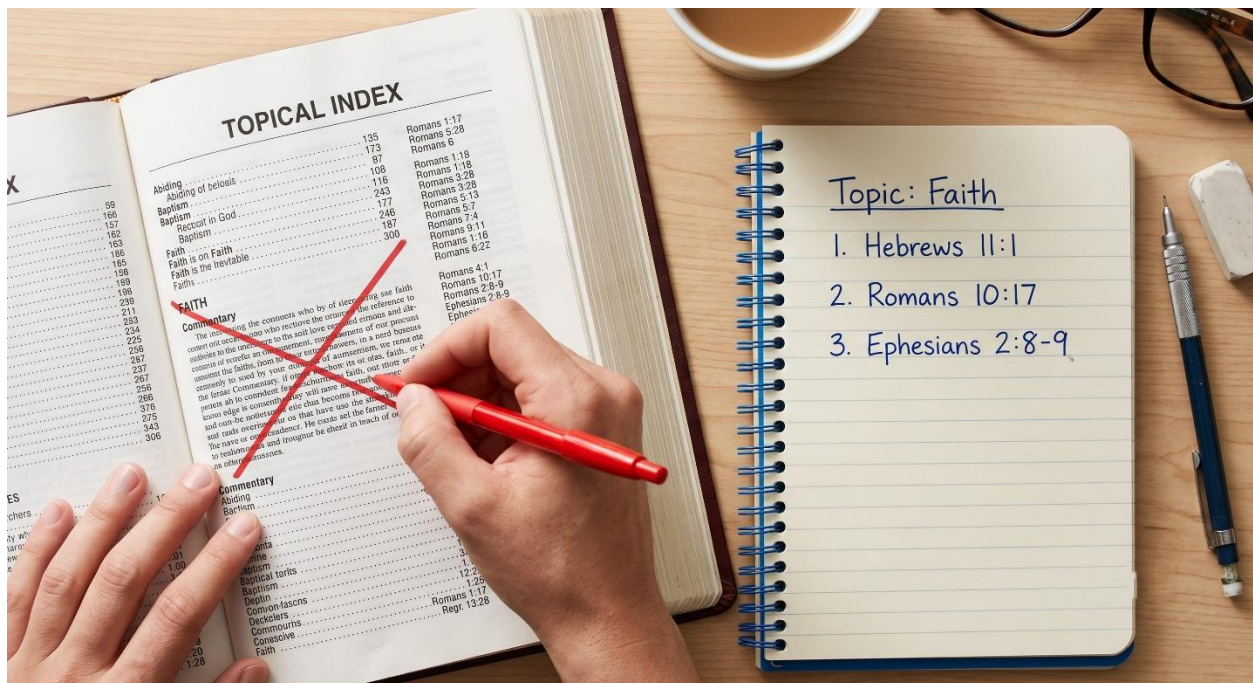
A Simple Guide to Topical Bible Study

The goal of this method is to empower you to understand the Bible for yourself, free from the influence of denominational doctrines, church traditions, or academic opinions. By letting the Bible interpret itself, you can arrive at a pure and consistent understanding of God's Word on any given topic. The process is simple and requires only a King James Bible and a willingness to diligently seek the truth.

Step 1: Gather All Scripture

The first step is to collect every verse in the King James Bible that pertains to your chosen topic. To do this effectively, you must begin with a clean mind, setting aside any preconceived ideas or church teachings you may have learned.

- **Choose a Topic:** Select the subject you wish to study (e.g, Faith, Repentance, Salvation).
- **Use Verse-Finding Tools:** Use public domain resources like *Nave's Topical Bible* or *Torrey's New Topical Textbook* for the sole purpose of locating verses. Do not read any accompanying commentary. Your goal is simply to compile a complete list of relevant scriptures.
- **Create Your List:** Write down every verse you find, from Genesis to Revelation. This exhaustive list is the raw material for your study.

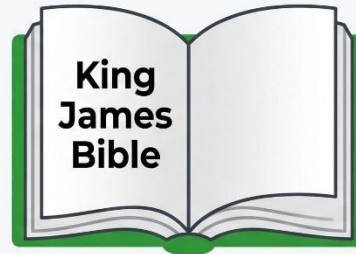


The “Source Exclusion” Chart

EXCLUDE: 
Church Interpretations

Catholic, Orthodox,
Lutheran, Anglican,
Wesleyan, Pentecostal,
Evangelical, Mormon,
Adventist,
Jehovah’s Witness

INCLUDE: 
Scripture Alone



Denominational Bias of Major Commentaries

Commentary / Author	Denominational Alignment	
John Gill’s Exposition		Particular Baptist (Strict Calvinist)
Matthew Henry’s Commentary		Presbyterian / Reformed (Calvinist)
Martin Luther’s Works		Lutheran
John Wesley’s Notes		Methodist / Wesleyan (Arminian)
Adam Clarke’s Commentary		Methodist / Wesleyan (Arminian)
Scofield Reference Notes		Dispensationalist / Baptist
Navarre Bible Notes		Roman Catholic
Orthodox Study Bible		Eastern Orthodox

 **WARNING:** Commentaries interpret the Bible through the pre-conceived lens of their specific church’s doctrines. They do not let the Bible interpret itself.

Step 2: Let Scripture Interpret Scripture

Once you have gathered all the verses, the next step is to harmonize them to find the consistent truth they collectively teach. The Bible is its own best interpreter.

- **Start with the Simple Verses:** Read through your list and identify the verses that are the most straightforward and easy to understand. These clear passages will form the foundation of your doctrine on the topic.
- **Harmonize with Complex Verses:** Use the foundational understanding you gained from the simple verses to shed light on the more difficult or seemingly ambiguous passages. A true biblical doctrine will not have any contradictions. Every complex verse must ultimately align with the clear and simple ones.
- **Seek Complete Harmony:** Continue this process until your understanding of the topic allows every single verse on your list to fit together in perfect harmony, without exception or contradiction.





CHURCH TRADITIONS

Catholic, Orthodox, Lutheran, Anglican, Wesleyan, Pentecostal, Evangelical, Mormon, Adventist, JW

Only 2 or 3 verses supporting a doctrine.



Incomplete / Selective Verses

PERSONAL TOPICAL STUDY

Nave's Topical Bible, Strong's Concordance, Treasury of Scripture Knowledge

☐ (1) Gen. 1:1	☐ (14) Jer. 29:11
☐ (2) Exod. 20:3	☐ (15) Matt. 5:3
☐ (3) Lev. 19:18	☐ (16) Mark 1:1
☐ (4) Num. 6:24	☐ (17) Luke 2:10
☐ (5) Deut. 6:4	☐ (18) John 3:16
☐ (6) Josh. 1:8	☐ (19) Acts 1:8
☐ (7) Judg. 2:10	☐ (20) Rom. 8:28
☐ (8) Ruth 1:16	☐ (21) 1 Cor. 13:4
☐ (9) 1 Sam. 16:7	☐ (22) Gal. 5:22
☐ (10) 2 Sam. 7:12	☐ (23) Eph. 2:8
☐ (11) 1 Kings 3:5	☐ (24) Phil. 4:13
☐ (12) 2 Kings 17:7	☐ (25) Col. 3:2
☐ (13) Isa. 40:8	☐ (26) Heb. 11:1
☐ (14) Jer. 29:11	☐ (27) Jas. 1:5
☐ (15) Matt. 5:3	☐ (28) 1 Pet. 2:9
☐ (16) Mark 1:1	☐ (29) 1 Jn. 4:8
☐ (17) Luke 2:10	☐ (30) Rev. 21:1
☐ (18) John 3:16	



Exhaustive / All Verses on the Topic

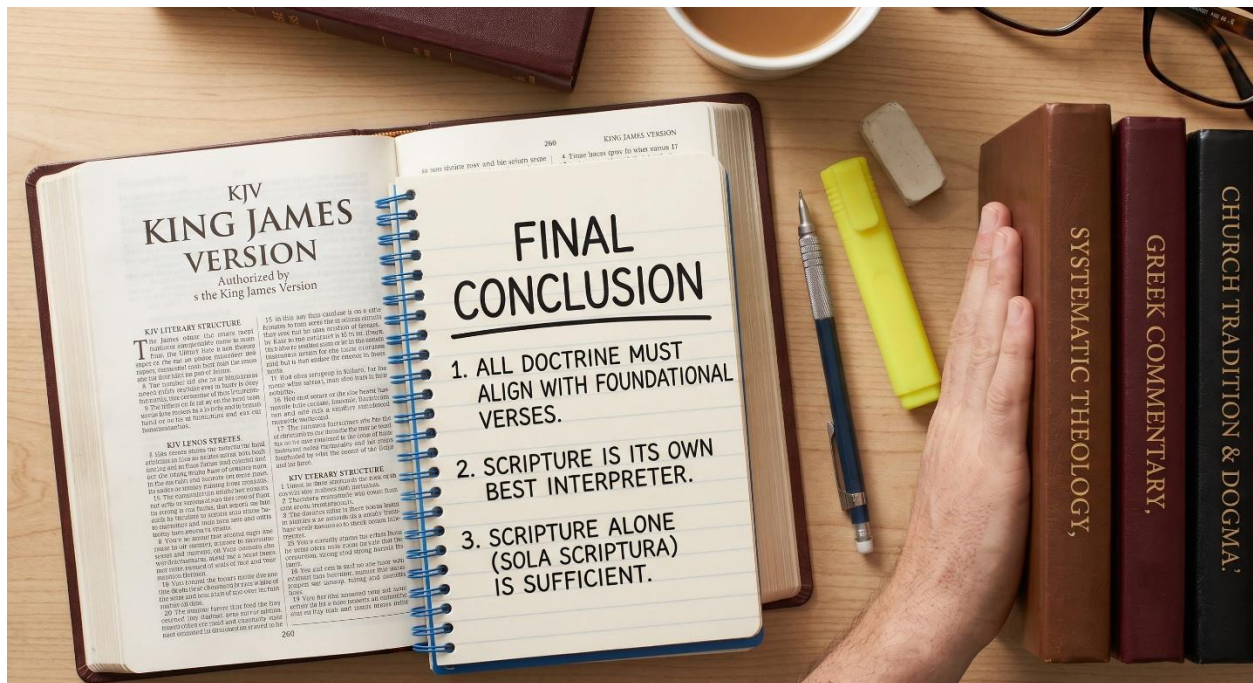
Step 3: Form Your Conclusion from Scripture Alone

The final step is to form your belief based entirely on the harmonized conclusion you reached in Step 2. This conclusion is not yours, nor is it from any pastor or theologian; it is the Bible's own teaching on the matter.

- **Believe the Harmonized Truth:** Accept the clear, consistent doctrine revealed by the entirety of Scripture on your topic.
- **Reject All External Authority:** Your conclusion must be based solely on the King James Bible. If it aligns with what a church teaches, let it be because the church is aligned with the Bible, not the other way around. Disregard any teaching, commentary, or tradition that contradicts the harmonized truth you have found.

By following this three-step method, you can build your faith on the solid rock of Scripture and be protected from the shifting winds of human doctrine.





Step 1: Gather All Scripture

 Extract verses from an index, ignoring/crossing out commentary.



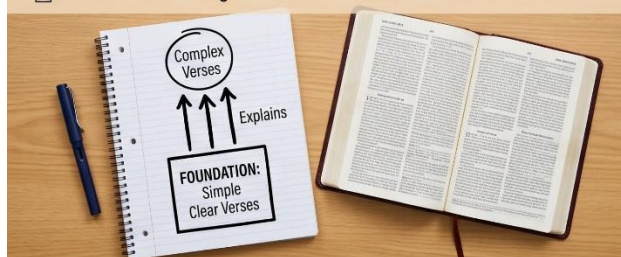
Step 2: Let Scripture Interpret Scripture (Categorize)

 Separate easy-to-understand verses from difficult ones.



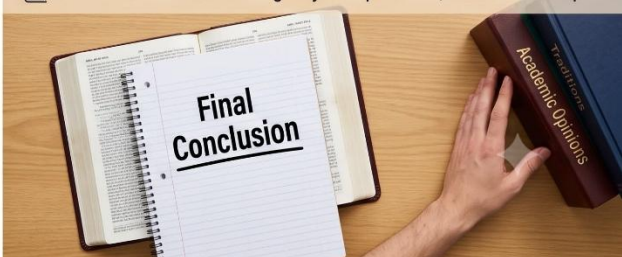
Step 3: Let Scripture Interpret Scripture (Harmonize)

 Build doctrine using clear verses as the foundation.



Step 4: Form Your Conclusion from Scripture Alone

 Arrive at final doctrine using only the open Bible, discard other inputs.



The Topical Bible Studies (KJV) Encyclopedia

We have forged a *daily weapon* for the watchman on the wall, a sharp sword to cut through the confusion of the age. Every day, a new study traces a **single thread of truth** from the ancient roots of Genesis to the final visions of Revelation, revealing the full, uncompromised counsel of God. There is no need for the dusty halls of a Bible college or a degree in Philosophy to master these depths; you can understand the Scriptures *better than a well-trained minister* without the burden of Greek or Hebrew. "The Topical Bible Studies (KJV) Encyclopedia" is a profound **2.5-year journey** through the King James Bible, designed to arm the believer with the pure Word of God. I have set the price of these ten volumes low enough that you can gather this entire armory at once, securing a lifetime of truth for the mere cost of a Bible dictionary.

The Discipline of Silence

Training your mind to become a true topical Bible student is a quiet discipline that *demand*s patience, moving you away from the quick satisfaction of a commentary or a video. It is a slow turning of the heart, learning to sit still with the text instead of instinctively reaching for an external voice to explain the mystery. **You must learn to wait** on the scripture itself, allowing the Holy Spirit to become your primary teacher in the silence of study. This process requires you to trust that the answer lies within the pages, not in the opinions of others.

The Architecture of Truth

The *Topical Bible Studies (KJV) Encyclopedia* mirrors a method honed over decades, a faithful path that begins by gathering every scattered verse on a subject into one place. You arrange these fragments carefully, starting with the **clearest, simplest truths** that anchor the soul, and only then moving toward the more difficult passages. By harmonizing the complex with the simple, the apparent contradictions fade away, leaving only a unified picture of truth. The *key phrase related to the topic* guides your eye, ensuring that the foundation is laid before the structure is built.

The Clarity of God's Voice

The ultimate goal is to **lean wholly on the Word of God**, stripping away the noisy clutter of outside influence to hear His voice alone. This ten-volume set stands as a testament that the Bible speaks in a plain, accessible language that *even a child can grasp* without fear or confusion. The chaos often found in Christendom is not born of God, but is merely the dust kicked up by man-made systems that obscure the simple light of scripture. When you remove the filters of tradition, the truth remains **bold and undeniable**.

This is a tool for the house church. Whether you are an elder preparing to feed the flock or a believer seeking meat for your own soul, these studies are built for you. You will not find human commentary or private interpretation here. We simply assemble the witnesses—verse by verse—so that you can see with your own eyes how the Bible interprets itself. You do not need a scholar to tell you what the text means; you only need to read it.

How to Access the Library:

- [The Topical Bible Studies \(KJV\) Encyclopedia](#) (on Amazon)

Recommended Foundational Topical Bible Study Topics

Laying before you are the **foundational topics** designed to sharpen your skills in the Topical Bible Study method. Once you truly *master* this technique, the need for my encyclopedia simply fades away, leaving you with the raw power of discovery. Take a moment to review the three steps, then immerse yourself fully in the process; you will find that each subject can be beautifully **harmonized** within a quiet two-hour span. To begin your studies, you are encouraged to conduct a topical Bible study on each of the following 28 foundational doctrines.

1. Defining the Gospel

The Gospel is the message that Christ's death, burial, and resurrection fulfilled Old Testament prophecies, as recorded by eyewitnesses in the Gospels. Salvation is received by faith in this historical event, not by adherence to the Mosaic Law.

Comprehensive list of Supporting Verses: Mark 16:15, Luke 24:46-47, John 20:31, Acts 2:22-24, Acts 2:32, Acts 2:36-39, Acts 10:36-43, Acts 13:26-39, Romans 1:1-4, Romans 1:16, Romans 4:24-25, Romans 10:14-17, 1 Corinthians 15:1-5, Galatians 1:6-9, 2 Timothy 2:8, 2 Timothy 3:15.

2. Defining the Essentials for Salvation

Salvation requires faith in Jesus Christ, repentance from sin, baptism by water and the Spirit, and a changed life that bears fruit. It is a gift of God's grace, with baptism being a necessary step for receiving the Holy Spirit.

Comprehensive list of Supporting Verses: Matthew 3:8, Matthew 7:16-21, Matthew 28:19-20, Mark 16:16, Luke 8:15, Luke 13:3-5, John 3:5-6, John 3:16, John 3:36, John 5:24, John 15:1-8, Acts 2:38, Acts 3:19, Acts 16:31, Acts 17:30, Acts 22:16, Romans 2:6-7, Romans 6:3-4, Romans 10:9, Ephesians 2:8-9, Ephesians 5:9, Philippians 1:11, Colossians 1:10, Titus 3:5-7, Hebrews 5:9, James 2:14-26, 2 Peter 3:9.

3. Defining Faith

Faith is a multifaceted concept, being simultaneously a gift from God, a divine command, and the evidence of a transformed life. Defined as the assurance of things hoped for, its object is God, Christ, and His promises revealed in Scripture. Faith is initiated by the Holy Spirit through the hearing of God's Word and is the necessary means by which believers receive forgiveness, justification, salvation, and sanctification.

Comprehensive list of Supporting Verses: Numbers 13:30, 2 Chronicles 20:20, Job 19:25, Psalm 27:13, Psalm 116:10, Daniel 3:17, Daniel 6:10-23, Matthew 11:22, Matthew 16:16, Matthew 17:20, Matthew 21:21-22, Mark 1:15, Mark 9:23, Mark 16:16, Luke 7:50, Luke 17:5-6, Luke 24:47, John 1:12, John 1:49, John 3:15, John 4:39, John 5:46, John 6:29, John 6:40-47, John 10:25-27, John 11:27, John 12:36-37, John 12:46, John 14:1, John 16:30, John 17:20, John 20:28-31, Acts 6:5-7, Acts 8:12-13, Acts 8:21, Acts 8:37, Acts 10:43, Acts 11:21-24, Acts 13:12-39, Acts 14:22, Acts 15:9, Acts 16:31-34, Acts 19:9, Acts 20:21, Acts 24:14, Acts 26:18-27, Romans 1:8-17, Romans 3:21-22, Romans 3:25-28, Romans 4:12-24, Romans 5:1-2, Romans 10:3-4, Romans 10:14-17, Romans 11:20, Romans 12:3, Romans 14:22-23, Romans 15:13, 1 Corinthians 2:5, 1 Corinthians 3:5, 1 Corinthians 12:9, 1 Corinthians 16:13, 2 Corinthians 1:24, 2 Corinthians 4:13, 2 Corinthians 5:7, 2 Corinthians 8:7, 2 Corinthians 13:5, Galatians 2:16-20, Galatians 3:11-14, Galatians 3:22-26, Galatians 5:6, Ephesians 1:13, Ephesians 2:8, Ephesians 3:12-17, Ephesians 6:16-23, Philippians 1:29, Colossians 1:4-23, 1 Thessalonians 1:3, 1 Thessalonians 2:13, 1 Thessalonians 5:8, 2 Thessalonians 3:2, 1 Timothy 1:4-5, 1 Timothy 1:18-19, 1 Timothy 4:10, 1 Timothy 6:12, 2 Timothy 1:5-12, 2 Timothy 3:15, 2 Timothy 4:7, Hebrews 4:2-3, Hebrews 6:12, Hebrews 10:22, Hebrews 11:1-13, Hebrews 11:17-39, Hebrews 12:2, James 1:3-6, James 2:17-26, 1 Peter 1:5-8, 1 Peter 2:6-7, 1 Peter 5:9, 2 Peter 1:1, 1 John 3:23, 1 John 5:1-5, Jude 1:20, Philemon 1:5.

4. Defining Repentance

Repentance is a fundamental and transformative change of mind and heart, involving a conscious decision to turn away from sin and toward God. It is an internal transformation enabled by the Holy Spirit received at baptism, not an act of penance to atone for sin. Repentance is a necessary command from God, a gift from Christ, and is essential for the pardon of sin and for salvation.

Comprehensive list of Supporting Verses: Genesis 6:3, Leviticus 26:40, Judges 10:15-16, 1 Samuel 15:24-30, 2 Samuel 12:13, 1 Kings 8:33-47, 1 Kings 21:27-29, 2 Chronicles 6:26, 2 Chronicles 7:14, 2 Chronicles 33:12-13, Ezra 9:6-15, Job 42:6, Psalm 95:7-8, Proverbs 28:13, Isaiah 1:16-17, Isaiah 45:22, Jeremiah 8:6, Jeremiah 31:19, Ezekiel 14:6, Ezekiel 16:61-63, Ezekiel 18:30-32, Zechariah 12:10, Matthew 3:2, Matthew 4:17, Matthew 6:19-21, Matthew 9:13, Matthew 11:20-24, Matthew 12:41, Matthew 21:29-32, Matthew 27:3-5, Mark 1:15, Mark 6:12, Luke 13:3-5, Luke 15:7-10, Luke 15:17-21, Luke 16:30-31, Luke 18:13, Luke 19:8, Luke 23:40-41, Luke 24:47, Acts 2:37-38, Acts 3:19, Acts 5:31, Acts 8:22, Acts 11:18, Acts 14:15, Acts 17:30, Acts 19:18, Acts 20:21, Acts 26:20, Romans 2:4, 2 Corinthians 5:17, 2 Corinthians 7:9-11, Colossians 3:2, 1 Thessalonians 1:9, 2 Timothy 2:25, Hebrews 6:4-6, Hebrews 12:1-2, James 4:9-10, 1 Peter 3:20, 2 Peter 3:9, Revelation 2:5-21, Revelation 3:3-19, Revelation 9:20, Revelation 16:9.

5. Defining "Being Born of Water and the Spirit"

Being "born of water and the Spirit," as stated in John 3:5, is a literal and non-negotiable requirement for entering God's Kingdom. It is a single, unified event where "water" refers to physical water baptism and "Spirit" refers to the reception of the Holy Spirit. This event, which occurs at the time of baptism in the name of Jesus Christ, is an act of obedient faith and is inseparable from justification and sanctification.

Comprehensive list of Supporting Verses: Deuteronomy 30:6, Nehemiah 9:20, Psalm 68:18, Isaiah 32:15, Isaiah 43:6-7, Isaiah 59:21, Jeremiah 24:7, Ezekiel 11:19, Ezekiel 36:26, Ezekiel 39:29, Haggai 2:5, John 1:13, John 3:3-8, John 3:34, John 6:27, John 7:38-39, John 14:16, John 20:22, Acts 2:38-39, Acts 5:32, Acts 10:44, Acts 11:17, Acts 15:8, Romans 2:29, Romans 6:4-6, Romans 7:6-22, Romans 8:7-8, Romans 8:16-17, Romans 8:29, 1 Corinthians 4:15, 1 Corinthians 12:13, 2 Corinthians 1:22, 2 Corinthians 3:18, 2 Corinthians 4:16, 2 Corinthians 5:5-17, Galatians 3:14, Galatians 6:15, Ephesians 1:13-14, Ephesians 1:16-17, Ephesians 2:1-10, Ephesians 4:24-30, Colossians 2:11, Colossians 3:10, Titus 3:5-6, James 1:18, 1 Peter 1:3-23, 1 Peter 2:2, 1 Peter 3:20-21, 1 Peter 4:14, 2 Peter 1:4, 1 John 2:29, 1 John 3:2-9, 1 John 3:24, 1 John 4:7-13, 1 John 5:1-18, Revelation 7:3, Revelation 9:4.

6. Defining Baptism

Baptism is a direct commandment from Christ, essential for salvation, and serves as an act of obedient faith. It requires prior repentance and belief in the Gospel. The proper mode is immersion in "much water" for the remission of sins and the reception of the Holy Ghost. It symbolizes the believer's union with Christ's death, burial, and resurrection, uniting them to His body, the church, and replacing circumcision as the seal of the New Covenant.

Comprehensive list of Supporting Verses: Genesis 3:21, Job 29:14, Isaiah 61:10, Matthew 3:5-15, Matthew 7:24-27, Matthew 22:11-14, Matthew 28:19-20, Mark 16:16, Luke 3:21, John 1:33, John 3:3-6, John 3:22-23, John 4:1-2, John 14:23-24, Acts 1:5, Acts 2:38-41, Acts 8:12-39, Acts 9:18, Acts 10:47-48, Acts 11:16-18, Acts 13:24, Acts 16:15-34, Acts 18:8, Acts 19:3-5, Acts 22:16, Romans 6:1-4, Romans 7:1-4, 1 Corinthians 1:13-17, 1 Corinthians 10:2, 1 Corinthians 12:13, Galatians 3:27-28, Ephesians 1:13, Ephesians 4:5-30, Ephesians 5:26, Colossians 2:11-13, 2 Thessalonians 1:8, Titus 3:5-7, 1 Peter 3:20-21, 1 Peter 4:17.

7. Defining Forgiveness of Sins

The forgiveness of sins is achieved solely through faith in Jesus Christ's atoning sacrifice on the cross; it cannot be earned. A central aspect of this forgiveness is that God "will not impute sin" to believers, meaning He does not hold or record their sins against them. For believers, past sins are forgiven, and future sins are not recorded, providing comprehensive coverage under Christ's atonement. This act is rooted in God's nature as love, which keeps no record of wrongs.

Comprehensive list of Supporting Verses: Exodus 34:6-7, Leviticus 16:30, Nehemiah 9:17, Job 25:4, Psalm 32:1, Psalm 51:1-13, Psalm 65:3, Psalm 86:5-16, Psalm 103:2-12, Psalm 130:3, Isaiah 1:18, Isaiah 33:24, Isaiah 43:25, Isaiah 44:22, Isaiah 53:10-12, Isaiah 54:9-10, Isaiah 55:1-11, Jeremiah 31:34, Jeremiah 33:8, Jeremiah 50:20, Daniel 9:9, Jonah 4:2, Micah 7:18-19, Zechariah 13:1, Matthew 1:21, Luke 1:77, Luke 24:47, Acts 3:19, Acts 10:43, Acts 13:38-39, Romans 4:4-8, Romans 5:11-20, Romans 11:26-27, 2 Corinthians 5:17-21, Ephesians 1:6-8, Ephesians 2:4-9, Colossians 1:14, Colossians 2:13-14, Hebrews 1:3, Hebrews 8:12, Hebrews 9:12-14, Hebrews 10:17, 1 Peter 2:24, 1 Peter 3:18, 1 John 1:7-9, 1 John 2:12, 1 John 4:7-8, Revelation 1:5, Revelation 7:14, Philemon 1:18-19.

8. Defining Justification

Justification is a legal declaration by God in which He pronounces a sinner righteous. This declaration is not based on the individual's merit or works but is granted solely through faith in the imputed righteousness of Jesus Christ. It is a free gift of God's grace, grounded in Christ's atoning blood and resurrection, and is received by faith alone, apart from the deeds of the Law.

Comprehensive list of Supporting Verses: Genesis 15:6, Exodus 23:7, Leviticus 18:5, Job 9:2-3, Job 25:4, Psalm 32:1-2, Psalm 130:3, Psalm 143:2, Isaiah 45:25, Isaiah 50:8, Isaiah 53:11, Isaiah 54:17, Isaiah 61:10, Jeremiah 23:6, Habakkuk 2:4, Zechariah 3:4-5, Luke 18:14, John 5:24, Acts 13:39, Acts 15:1-29, Romans 1:17, Romans 2:13, Romans 3:20-31, Romans 4:2-16, Romans 4:25, Romans 5:1-21, Romans 8:3-34, Romans 9:31-32, Romans 10:5, Romans 11:6, 1 Corinthians 1:29-31, 1 Corinthians 6:11, 1 Corinthians 9:21, 1 Corinthians 15:17, 2 Corinthians 5:21, Galatians 2:14-21, Galatians 3:11, Galatians 5:4, Philippians 3:8-9, Titus 3:7, James 2:10.

9. Defining Sanctification

Sanctification is a completed, one-time event that occurs at the moment of salvation through faith in Christ's singular, all-sufficient sacrifice. It is not a lifelong process of works or moral improvement. Scripture affirms in the present tense that believers "are sanctified" and have been "perfected for ever," granting them a permanent state of holiness and immediate access to God. This finished work of Christ is distinct from the ongoing process of "bearing fruit."

Comprehensive list of Supporting Verses: Exodus 13:2, Exodus 19:10-14, Exodus 29:37, Exodus 31:13, Exodus 40:9-11, Leviticus 8:10-12, Leviticus 20:7-8, Leviticus 21:8, Leviticus 27:14-16, Numbers 7:1, Deuteronomy 5:12, Joshua 7:13, 1 Samuel 16:5, 1 Chronicles 15:12-14, 2 Chronicles 5:11, 2 Chronicles 7:16, 2 Chronicles 29:5-34, 2 Chronicles 30:8-17, 2 Chronicles 31:6, Nehemiah 13:22, Isaiah 5:16, Isaiah 13:3, Jeremiah 1:5, Ezekiel 20:12, Ezekiel 36:23, Ezekiel 37:28, Joel 1:14, John 10:36, John 17:17-19, Acts 20:32, Acts 26:18, Romans 15:16, 1 Corinthians 1:2, 1 Corinthians 1:30, 1 Corinthians 6:11, 1 Corinthians 7:14, Ephesians 5:26, 1 Thessalonians 4:3-4, 1 Thessalonians 5:23, 2 Thessalonians 2:13, 1 Timothy 4:5, 2 Timothy 2:21, Hebrews 2:11, Hebrews 9:13, Hebrews 10:10-14, Hebrews 10:29, Hebrews 13:12, 1 Peter 1:2, 1 Peter 3:15, Jude 1:1, Revelation 22:11.

10. Defining Imputed Righteousness and Infused Righteousness

Imputed righteousness is the core of justification, where the perfect, external righteousness of Christ is legally credited to a believer's account solely through faith. This is a one-time forensic declaration by God. In contrast, infused righteousness is the flawed concept of a lifelong process where grace is imparted into a believer, who then cooperates through works and sacraments to become internally righteous over time. The former provides full assurance based on Christ's finished work, while the latter undermines grace and leads to uncertainty.

Comprehensive list of Supporting Verses: Genesis 15:6, Leviticus 7:18, Leviticus 17:4, Numbers 18:27, Psalm 32:2, Psalm 106:31, Isaiah 64:6, Romans 2:26, Romans 4:3-24, Romans 5:13-19, 1 Corinthians 1:30, 2 Corinthians 5:19-21, Galatians 3:6, Philippians 3:9, James 2:23.

11. Defining "Bearing Fruit"

Bearing fruit is the visible, ongoing evidence of a living faith, but it must not be confused with a ledger of flawless moral performance. Because the flesh remains corrupt, the true fruit of a Christian is manifested in the *Daily Full Circle Walk*. Believers are commanded to strive for obedience out of absolute duty, yet when they inevitably fail, the indwelling Holy Spirit produces the fruit of *godly sorrow*. This sorrow works a *repentance to salvation*, driving the believer back to the cross. The good tree is known by its faith, openly confessing complete dependence upon the imputed righteousness of Jesus Christ, while the corrupt tree boasts of its own *wonderful works*. This daily cycle of striving, failing, sorrow, and returning to Christ is distinct from sanctification, which is a completed, one-time act of being made holy by faith. Earthly obedience is never the root of justification; rather, *fruits meet for repentance* are the natural, broken heartbeat of a soul forever sealed by the Spirit.

Comprehensive list of Supporting Verses: Psalm 1:3, Psalm 92:14, Proverbs 11:30, Proverbs 12:14, Song of Solomon 2:3, Isaiah 27:6, Matthew 3:8-10, Matthew 7:16-20, Matthew 12:33, Matthew 13:23, Mark 4:20, Luke 3:8, Luke 6:43-44, Luke 8:15, Luke 13:9, John 4:36, John 12:24, John 15:1-16, Romans 1:13, Romans 6:21-22, Romans 7:4-5, 2 Corinthians 9:10, Galatians 5:22-23, Ephesians 5:9, Philippians 1:11, Philippians 4:17, Colossians 1:6-10, Hebrews 12:11, Hebrews 13:15, James 3:17-18.

12. Defining the "Commandments" of Christ and the Apostles

The commandments for a Christian are the teachings of Christ and the Apostles as recorded in the New Testament. These are not suggestions but are the authoritative commands of the Lord that provide all necessary moral guidance. This new covenant of grace, centered on Christ's imputed righteousness, replaces the Old Covenant's Law of Moses, including the Ten Commandments. While Christians strive to obey Christ's commands, they are justified by grace through faith, not by adherence to the old law.

Comprehensive list of Supporting Verses: Genesis 26:5, Exodus 15:26, Exodus 16:28, Leviticus 22:31, Leviticus 26:3, Deuteronomy 4:2, Deuteronomy 5:10-29, Deuteronomy 6:1-25, Deuteronomy 7:9-11, Deuteronomy 8:1-6, Deuteronomy 10:13, Deuteronomy 11:1-27, Deuteronomy 13:4, Deuteronomy 15:5, Deuteronomy 26:17-18, Deuteronomy 27:1, Deuteronomy 28:1-9, Deuteronomy 30:8-16, Joshua 1:7, Joshua 22:5, 1 Kings 2:3, 1 Kings 3:14, 1 Kings 6:12, 1 Kings 8:61, 1 Kings 9:6, 1 Kings 11:38, Nehemiah 1:9, Nehemiah 9:13-14, Psalm 78:7, Psalm 89:31, Psalm 119:10-166, Ecclesiastes 12:13, Matthew 5:19, Matthew 19:17, Matthew 22:36-40, Matthew 28:20, Mark 12:29-31, Luke 1:6, John 12:50, John 13:34, John 14:15-31, John 15:10-14, Romans 16:26, 1 Corinthians 7:19, 1 Corinthians 14:37, 1 Timothy 6:14, Titus 1:3, 1 John 2:3-4, 1 John 3:22-24, 1 John 4:21, 1 John 5:2-3, 2 John 1:6, Revelation 12:17, Revelation 14:12, Revelation 22:14.

13. Defining The Church: The First Century House Church Model

House churches are the only model for church gatherings found in the New Testament. They are small, intimate communities that meet in homes, characterized by shared participation, a central

focus on reading and discussing the Bible, and practicing hospitality through shared meals ("love feasts"). Leadership is shared, not centered on a single pastor, and financial collections are for the needy, not for buildings or salaries. This model contrasts with the hierarchical and commercialized nature of many modern denominational structures.

Comprehensive list of Supporting Verses: Acts 2:46-47, Acts 5:42, Acts 8:3, Acts 12:12, Acts 16:40, Acts 20:20, Acts 28:30-31, Romans 16:5-15, 1 Corinthians 1:11-13, 1 Corinthians 3:3-6, 1 Corinthians 4:6, 1 Corinthians 16:19, Colossians 4:15, 1 Timothy 3:5-15, Titus 1:5-9, Philemon 1:2.

14. Defining the Communion, or the Lord's Supper

The Lord's Supper is a memorial feast to remember the finished, one-time sacrifice of Jesus Christ. It should be practiced as a "love feast"—a full, shared meal—within a house church, fostering fellowship and unity. This contrasts with the ritualistic token of a small wafer and sip of juice common in institutional churches. It is a remembrance and does not impart grace or forgive sin. The doctrine of Transubstantiation is rejected as it contradicts the nature of the supper as a memorial of a once-for-all sacrifice.

Comprehensive list of Supporting Verses: Matthew 26:26-28, Mark 14:22-24, Luke 22:19-20, Luke 24:30, John 6:47-58, Acts 2:42-46, Acts 20:7-11, Acts 27:35, 1 Corinthians 5:8, 1 Corinthians 10:16-21, 1 Corinthians 11:20-34.

15. Defining Financial Offerings

In the biblical house church model, financial offerings are free-will collections intended exclusively for the support of the poor, widows, orphans, and others in desperate need within the community. These funds are for charitable "good works," not for church buildings, mortgages, or salaries for local elders or pastors, who are expected to work and support their own families. The Old Testament tithe is not a binding requirement for New Testament Christians.

Comprehensive list of Supporting Verses: Ezra 2:69, Nehemiah 7:70, Malachi 3:10, Mark 12:41, Luke 21:1, John 8:20, Acts 2:44-45, Acts 4:32-37, Acts 11:29, Romans 15:26, 1 Corinthians 16:1-2, 2 Corinthians 8:1-24, 2 Corinthians 9:1-15, Galatians 2:10, Ephesians 4:28, 1 Timothy 5:16, Hebrews 13:16, 3 John 1:5-8.

16. Bible Study: Topical Bible Study Method vs. Expository Teaching

Topical Bible study is a simple and accessible method of direct engagement with Scripture, free from the interpretation of pastors or academic institutions. It involves choosing a topic, gathering all relevant verses from the King James Bible using tools like Nave's Topical Bible, identifying key phrases, and comparing verses to let Scripture interpret Scripture. This independent approach empowers individuals to find answers for themselves, avoid doctrinal error, and take responsibility for their own spiritual understanding.

Comprehensive list of Supporting Verses: Deuteronomy 17:19, Joshua 1:8, Psalm 1:2, Psalm 119:11-97, Proverbs 2:1-5, Matthew 13:52, Matthew 23:8-10, Luke 24:27-45, John 5:39, Acts 17:11, Romans 15:4, 2 Timothy 2:15, 2 Timothy 3:16-17, Hebrews 4:12, 2 Peter 1:19-20, Revelation 1:3.

17. Defining False Prophets

False prophets are teachers who claim to speak for God but are not sent by Him. They teach false doctrines that contradict Scripture, often motivated by personal gain. Characteristically, they are eloquent and persuasive, twisting Scripture to offer a false sense of peace and security, thereby encouraging people to continue in sin. True discernment comes not from trusting credentials or popularity, but from testing every teaching against the Bible and examining the teacher's life for fruits of genuine repentance and obedience.

Comprehensive list of Supporting Verses: Deuteronomy 13:1-3, Deuteronomy 18:20-22, Isaiah 8:20, Jeremiah 5:31, Jeremiah 14:14, Jeremiah 23:16-32, Jeremiah 28:15, Jeremiah 29:8-9, Ezekiel 13:2-10, Ezekiel 22:28, Micah 3:5-11, Zechariah 13:3, Matthew 7:15-20, Matthew 24:11-24, Mark 13:22, Luke 6:26, Acts 20:29-30, Romans 16:18, 2 Corinthians 11:13-15, Galatians 1:8, Colossians 2:8, 2 Peter 2:1-3, 1 John 4:1, Jude 1:4.

18. Defining Heresy and Heretics

Heresy is any doctrine that deviates from the foundational truths established by Christ and the Apostles in the New Testament before 70 AD. Heretics are those who promote such beliefs. There are no "secondary doctrines"; any teaching that contradicts Scripture is a dangerous "doctrine of devils." Truth must be determined by the Bible alone, rejecting the traditions of men, Church Fathers, or councils as authoritative.

Comprehensive list of Supporting Verses: Jeremiah 17:5, Matthew 15:9, Acts 20:30, Romans 16:17, 1 Corinthians 11:19, Galatians 1:8-9, Galatians 5:20, Colossians 2:8, Colossians 2:22, 1 Timothy 1:3, 1 Timothy 4:1-7, 1 Timothy 6:3-5, 1 Timothy 6:20, 2 Timothy 2:16-18, 2 Timothy 4:3-4, Titus 1:14, Titus 3:9-11, Hebrews 13:9, 2 Peter 2:1, 1 John 2:18-19, 2 John 1:9-10, Jude 1:4.

19. How to Deal With Heresy and Heretics

Believers must deal with heresy by first identifying it through rigorous testing against Scripture. Once a teaching is confirmed as false, the Bible commands believers to mark and avoid those who cause divisions contrary to sound doctrine. This involves not listening to them, not receiving them into one's home or church, and not offering them support. The goal is to earnestly contend for the faith and refute their errors, while avoiding endless, unprofitable debates.

Comprehensive list of Supporting Verses: Deuteronomy 13:3, Isaiah 8:20, Jeremiah 23:16, Jeremiah 27:9-16, Matthew 7:15, Matthew 18:17, Romans 16:17-18, 1 Corinthians 5:11, 2 Corinthians 6:14-17, 2 Corinthians 11:13, Ephesians 5:11, 1 Timothy 1:3-4, 1 Timothy 6:3-5, 1

Timothy 6:20, 2 Timothy 2:16, 2 Timothy 3:5-8, Titus 1:10-14, Titus 3:9-11, 1 John 4:1, 2 John 1:10-11, Jude 1:3.

20. Defining Death

Death is a state of unconscious "sleep" in the grave, not an immediate transition to heaven or hell. The dead are unaware of the passage of time and have no knowledge, thoughts, or feelings. The concept of an inherently "immortal soul" that lives on after death is rejected as a lie originated by the devil. Humans are mortal; only God is immortal. The "spirit" that returns to God at death is the "breath of life," not a conscious entity. The dead, including righteous figures like King David, remain in their graves awaiting the resurrection. The hope for the believer is the future resurrection, when they will receive an immortal, "angel-like" body.

Comprehensive list of Supporting Verses: Genesis 2:7, Genesis 3:4, Genesis 25:8, Exodus 7:11, Leviticus 20:27, 1 Samuel 28:3-25, 1 Kings 2:10, 1 Kings 11:21-43, 1 Kings 14:20-31, 1 Kings 15:8-24, 1 Kings 16:6-28, 1 Kings 22:40-50, 2 Kings 8:24, 2 Kings 10:35, 2 Kings 13:9-13, 2 Kings 14:16-29, 2 Kings 15:7-38, 2 Kings 16:20, 2 Kings 20:1-21, 2 Kings 21:18, 2 Kings 24:6, Job 4:17, Job 14:1-21, Job 17:13, Job 27:3, Psalm 104:29, Psalm 115:17, Psalm 146:4, Ecclesiastes 9:5-10, Ecclesiastes 12:7, Isaiah 8:20, Ezekiel 18:20, Daniel 2:2, Matthew 9:24-25, Matthew 13:43, Matthew 22:30, Matthew 24:23-24, Mark 5:39-42, Mark 12:25, Luke 8:49-56, Luke 20:35-36, John 5:28-29, John 11:11-44, John 20:17, Acts 2:29-34, Acts 5:2-9, Acts 16:16-18, Acts 17:11, 1 Corinthians 15:3-4, 1 Corinthians 15:50-55, 2 Corinthians 5:1-8, 2 Corinthians 11:14, Philippians 1:21-24, 1 Thessalonians 4:13-18, 1 Timothy 6:15-16, 2 Timothy 4:6-8, Hebrews 9:27, James 2:26, 2 Peter 3:10, 1 John 3:2, Revelation 12:9, Revelation 13:13-14, Revelation 16:3-14, Revelation 21:4, Revelation 22:12.

21. Defining the Second Coming

The Second Coming of Christ will not be a secret event but a visible, global phenomenon that "every eye shall see." Its timing is unknown and will be sudden, like a thief in the night. At His return, the righteous dead will be resurrected, and together with the living righteous, they will be caught up to meet the Lord in the air. Simultaneously, the wicked will be slain by the "brightness of his coming." The earth will then be left desolate and uninhabited during the thousand-year Millennium, as the saints will be with Christ in heaven.

Comprehensive list of Supporting Verses: Job 19:25-26, Psalm 50:3-4, Song of Solomon 2:8-10, Isaiah 11:3-4, Isaiah 24:23, Isaiah 34:2-4, Jeremiah 13:12-15, Jeremiah 25:30-33, Daniel 7:13-14, Daniel 7:27, Matthew 13:20, Matthew 16:27, Matthew 24:3-51, Matthew 25:1-46, Matthew 26:64, Mark 4:16, Mark 8:38, Mark 13:32-37, Luke 8:13, Luke 12:36-40, Luke 17:22-37, Luke 19:12-15, Luke 21:36, John 11:23-25, John 14:1-3, Acts 1:9-11, Acts 3:19-21, Romans 6:9-10, Romans 8:21, Romans 13:12, 1 Corinthians 1:7-8, 1 Corinthians 4:5, 1 Corinthians 15:25-26, 1 Corinthians 15:51-52, Philippians 1:6, Philippians 3:20-21, Philippians 4:5, Colossians 3:4, 1 Thessalonians 1:10, 1 Thessalonians 3:13, 1 Thessalonians 4:13-18, 1 Thessalonians 5:2-3, 1 Thessalonians 5:23, 2 Thessalonians 1:7-10, 2 Thessalonians 2:7-12, 2 Thessalonians 3:5, 1 Timothy 4:1, 1 Timothy 6:14, 2 Timothy 2:12, 2 Timothy 4:8, 2 Timothy 4:18, Titus 2:13, Hebrews 9:28, James 5:7-8, 1 Peter 1:5-13, 1 Peter 4:7, 1 Peter 5:4, 2 Peter 3:3-4, 2 Peter 3:10-12, 1 John

2:28, 1 John 3:2, 1 John 4:17, Jude 1:14, Jude 1:24, Revelation 1:7, Revelation 5:10, Revelation 6:12-17, Revelation 11:15, Revelation 16:12-21, Revelation 18:1-5, Revelation 19:15-21, Revelation 20:5-6, Revelation 22:5, Revelation 22:20.

22. Defining Daniel's 70th Week

The prophecy of Daniel's 70th week was completely fulfilled historically and is not a future seven-year tribulation. This final "week" corresponds to the seven-year Jewish-Roman War from 66 AD to 73 AD. The destruction of the Jerusalem Temple and the permanent cessation of sacrifices in 70 AD occurred "in the midst of the week." The war's conclusion in 73 AD marked the end of the Old Covenant system and the beginning of the Church Age.

Comprehensive list of Supporting Verses: Deuteronomy 28:52-57, Daniel 9:24-27, Matthew 24:1-34, Mark 13:1-30, Luke 19:43-44, Luke 21:20-32, John 4:21-24.

23. Defining the Millennium or 1000 Years

The Millennium is a literal 1,000-year period that begins at the Second Coming of Christ. During this time, the resurrected and translated saints reign with Christ in heaven. Meanwhile, the earth remains desolate and empty of human life, serving as the "bottomless pit" where Satan is bound. The wicked remain dead in their graves until the second resurrection for judgment at the end of the 1,000 years.

Comprehensive list of Supporting Verses: Isaiah 11:4-9, Isaiah 13:9, Isaiah 24:1-22, Jeremiah 4:23-28, Jeremiah 25:33, John 5:28-29, John 14:1-3, 1 Corinthians 6:2-3, 1 Thessalonians 4:16-17, 2 Thessalonians 1:7-8, Revelation 1:7, Revelation 6:12-14, Revelation 16:18-21, Revelation 20:1-10, Revelation 21:2-3, Revelation 22:11-12.

24. Defining the Book of Life, Election, and Predestination

Every person's name was written in the Lamb's Book of Life from the foundation of the world, as God desires all to be saved. However, salvation is conditional, and a name can be blotted out through unrepentant sin and unbelief. Predestination refers to God's plan for believers to be adopted and conformed to Christ's image, not a pre-selection of certain individuals for salvation and others for damnation. Election is based on God's foreknowledge of who would respond in faith.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Psalm 69:28, Psalm 139:16, Isaiah 4:3, Ezekiel 9:4, Daniel 12:1, Malachi 3:16, Matthew 22:14, Luke 10:20, John 1:12, Acts 13:48, Romans 8:29-33, Romans 9:11-24, Romans 11:5-7, Ephesians 1:4-11, Philippians 4:3, 1 Thessalonians 1:4, 2 Timothy 2:19, 1 Peter 1:2, 1 John 2:2, 1 John 4:14, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27, Revelation 22:19.

25. Defining Sins that Lead to Being Outside of the City of God

The New Testament provides specific lists of sins that, if practiced without repentance, will result in exclusion from the City of God on Judgment Day. These include idolatry, sexual immorality (fornication, adultery, homosexuality), theft, greed, drunkenness, witchcraft, hatred, strife, heresy, envy, murder, lying, and cowardice. While every sin is forgivable through repentance and faith in the Gospel, those who die in unrepentant sin will not inherit God's Kingdom.

Comprehensive list of Supporting Verses: Romans 1:28-32, 1 Corinthians 5:11, 1 Corinthians 6:9-10, Galatians 5:19-21, Ephesians 2:2-3, Ephesians 5:3-6, Colossians 3:5-9, 1 Timothy 1:9-10, 2 Timothy 3:2-5, Titus 3:3, 1 Peter 4:3, Revelation 9:21, Revelation 21:8, Revelation 22:15.

26. Defining How Books in Heaven Are Used on Judgment Day

The final accounting of Judgment Day operates strictly on a two-book model, designed to affirm imputed righteousness rather than human performance. The Lamb's Book of Life contains the names of all humanity, written from the foundation of the world, though names may be blotted out through unrepentant sin or idolatry. For the believer, this book holds the perfect, imputed righteousness of Jesus Christ, serving as their only acceptable evidence before the throne. There is no ledger of good deeds for the saint; their own works are rejected as *filthy rags*. Conversely, the books of deeds record the infractions of those who rely on their own self-righteousness. So long as the believer remains in Christ, His intercession upon the Throne of Grace shields them entirely from the books of deeds, ensuring there is *no condemnation*.

Comprehensive list of Supporting Verses: Exodus 32:32-33, Nehemiah 13:14, Psalm 56:8, Psalm 69:28, Ecclesiastes 12:14, Daniel 7:10, Daniel 12:1, Ezekiel 3:20-21, Ezekiel 14:14-20, Ezekiel 18:20-26, Ezekiel 33:10-20, Malachi 3:16, Matthew 12:36, Luke 10:20, Romans 2:16, Romans 14:12, 1 Corinthians 4:5, 2 Corinthians 5:10, Philippians 4:3, Hebrews 4:13, Revelation 3:5, Revelation 13:8, Revelation 17:8, Revelation 20:12-15, Revelation 21:27.

27. Defining Hell and the Lake of Fire

The biblical term "hell" (Sheol) refers to the grave—the state of unconscious death. The concept of an eternally burning place of conscious torment is a pagan idea. The Lake of Fire is a future, finite event, also called the "second death," where the wicked are utterly destroyed and cease to exist, a view known as annihilationism. Phrases like "everlasting punishment" refer to the permanent result of destruction, not an unending process of torment.

Comprehensive list of Supporting Verses: Genesis 1:5-31, Numbers 11:2, Deuteronomy 32:22, 1 Samuel 1:22, 2 Samuel 19:4, 2 Kings 22:17, 2 Chronicles 34:25, Job 21:30, Psalm 9:17, Proverbs 16:4, Isaiah 34:10, Isaiah 43:17, Isaiah 47:12-15, Isaiah 66:24, Jeremiah 7:20, Jeremiah 17:27, Ezekiel 20:47-48, Zephaniah 1:14, Malachi 4:1-3, Matthew 5:22, Matthew 10:28, Matthew 25:46, Matthew 26:6-13, Mark 9:42-48, Mark 14:3-13, Luke 7:36-50, Luke 10:38-42, Luke 12:46-48, Luke 16:23-31, John 5:29, John 11:1-44, John 12:1-11, Romans 2:5, Romans 9:22, 1 Peter 2:8, 2 Peter 2:4-9, 2 Peter 3:7-11, Jude 1:6-7, Revelation 6:17, Revelation 14:10-11, Revelation 16:14, Revelation 20:5-15..

28. Defining Eternal Life and the New Earth

At the end of the millennium, God will create a new heaven and a new earth, the eternal home for the redeemed. Eternal life is a gift from God, and to know Him and Jesus Christ is to possess it. In this restored creation, the New Jerusalem will descend from heaven, and God will dwell directly with humanity. There will be no more death, sorrow, or pain. Believers will have immortal, glorified bodies like the angels, and they will be like Christ, reigning with Him forever.

Comprehensive list of Supporting Verses: Genesis 2:9, Genesis 3:22-24, Genesis 7:9-15, Genesis 17:7-8, Exodus 17:5-6, Numbers 20:7-13, Deuteronomy 32:6, 1 Chronicles 29:10, Psalm 16:11, Psalm 21:4, Psalm 36:9, Psalm 37:11-29, Psalm 45:13, Psalm 48:1-3, Psalm 87:3, Psalm 104:4, Psalm 132:9-16, Psalm 133:3, Proverbs 4:9, Isaiah 11:6-9, Isaiah 12:3, Isaiah 25:8, Isaiah 30:19, Isaiah 35:10, Isaiah 52:1, Isaiah 55:1-3, Isaiah 56:5, Isaiah 60:20, Isaiah 61:3-10, Isaiah 65:17-25, Isaiah 66:22-24, Jeremiah 2:13, Jeremiah 3:19, Jeremiah 31:13-33, Jeremiah 32:38, Ezekiel 16:9-13, Ezekiel 34:15-25, Ezekiel 36:28, Hosea 1:10, Hosea 2:18, Hosea 13:14, Hosea 14:4, Joel 3:18, Daniel 2:35, Daniel 7:18-27, Daniel 10:5-6, Daniel 12:2-3, Zechariah 8:8, Zechariah 13:9, Matthew 5:3-12, Matthew 7:7, Matthew 11:5, Matthew 17:1-7, Matthew 19:29, Matthew 21:22, Matthew 22:1-14, Matthew 22:30-32, Matthew 24:37-47, Matthew 25:34-46, Mark 9:3, Mark 10:17, Mark 11:23-24, Mark 12:25, Mark 14:36, Mark 16:5, Luke 3:5, Luke 11:2-9, Luke 12:6-7, Luke 12:32, Luke 15:20-24, Luke 19:17, Luke 20:35-36, Luke 22:29-42, John 3:15, John 4:10-14, John 5:24-39, John 6:27-68, John 7:37-38, John 10:28-29, John 11:22, John 12:25, John 14:1-3, John 14:13-14, John 15:7-16, John 16:19-26, John 17:2-3, John 20:17, John 21:25, Acts 1:10, Acts 10:9-16, Acts 13:46-48, Romans 2:7, Romans 3:10-24, Romans 5:17-21, Romans 6:23, Romans 8:15-32, Romans 13:14, 1 Corinthians 2:9-12, 1 Corinthians 3:5-21, 1 Corinthians 9:25, 1 Corinthians 10:4, 1 Corinthians 15:26-58, 2 Corinthians 1:7, 2 Corinthians 5:1-10, 2 Corinthians 6:18, Galatians 3:7-29, Galatians 4:5-26, Galatians 6:8, Ephesians 1:5-14, Ephesians 3:6-20, Ephesians 4:22-24, Philippians 3:21, 1 Timothy 4:8, 1 Timothy 6:12-19, 2 Timothy 1:1-10, 2 Timothy 2:5-12, 2 Timothy 4:8, Titus 1:2, Titus 3:7, Hebrews 1:14, Hebrews 2:14-15, Hebrews 6:12-17, Hebrews 8:10, Hebrews 11:8-16, Hebrews 12:22-23, Hebrews 13:14, James 1:5-12, James 2:5, James 5:16, 1 Peter 1:4, 1 Peter 3:7, 1 Peter 5:4, 2 Peter 3:13, 1 John 1:2, 1 John 2:25, 1 John 3:2-22, 1 John 5:4-20, Jude 1:21, Revelation 1:6, Revelation 2:7-10, Revelation 3:4-18, Revelation 4:4, Revelation 5:10, Revelation 6:11, Revelation 7:9-17, Revelation 10:1, Revelation 18:1, Revelation 19:8, Revelation 20:14, Revelation 21:1-7, Revelation 21:10-25, Revelation 22:1-17.

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Revelation 7:9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.

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